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ABSTRACT

The overall theme of this proceedings, Teaching Tolerance for All: Education Strategies to Promote Global Peace, is discussed by addressing four main topics: (1) rethinking the school curriculum to teach the values of tolerance and peace; (2) empowering teachers and teacher educators to teach the values of tolerance and peace; (3) developing leaders to promote the values of tolerance and peace; and (4) consolidating international initiatives to foster the values of tolerance and peace. The proceedings covers opening and closing ceremony presentations; the Keynote Frank H. Klassen Lecture; five plenary addresses, four covering the four conference topics; and concurrent session papers. (SM)

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ED 431 737

TEACHING TOLERANCE FOR ALL: EDUCATION STRATEGIES TO PROMOTE GLOBAL PEACE

ICET

INTERNATIONAL YEARBOOK ON TEACHER EDUCATION 1995

International Council on Education for Teaching
42nd World Assembly Proceedings

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TEACHING TOLERANCE FOR ALL:

EDUCATION STRATEGIES TO PROMOTE GLOBAL PEACE

International Yearbook on
Teacher Education
1995

Opening Ceremony Presentations,
Keynote Frank H. Klassen Lecture,
Plenary Session Addresses and Concurrent Session Papers

from the

Forty-Second World Assembly of
The International Council on Education for Teaching

INTERNATIONAL COUNCIL ON EDUCATION FOR TEACHING

The International Council on Education for Teaching (ICET) is an international association of educational organizations, institutions, and individuals dedicated to the improvement of teacher education and all forms of education and training related to national development.

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ICET is governed by a Board of Directors and is provided with professional counsel by a Board of Trustees. Directors and Trustees are representative of the geographical, social, cultural, and professional diversity of the world. ICET activities are administered by an executive office located in the Washington, D.C. Metropolitan Area, USA, which facilities the cooperative projects of its members.

ICET conducts an annual World Assembly as a forum for the worldwide educational community on matters related to national development and teacher education, and publishes a volume of proceedings, the *ICET International Yearbook on Teacher Education.*

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ACKNOWLEDGMENTS

ICET is deeply indebted to His Majesty, Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah for his vision and leadership in supporting the 42nd World Assembly in Brunei Darussalam to promote global teacher education excellence and reform; and profoundly grateful to Her Royal Highness, Princess Hajah Masna Binti Al-Mahrum Sultan Haji Omar 'Ali Saifuddien Sa'adul Khairi Waddien for bestowing the high honor of addressing and covening the 1995 World Assembly.

For their invaluable contributions, ICET sincerely appreciates : the United Nations' Secretary-General Boutros Boutros-Ghali for his thoughtful and inspiring message to World Assembly delegates; Minister of Education, Pehin Aziz Umar, without whose saged wisdom, undaunted spirit, and unrelenting efforts this World Assembly would not have been possible; Permanent Secretary of Education, Dato Ali Hashim Daud; Vice-Chancellor, Dato Abu Bakar Apong; Dean, Sim Wong-Kooi and the Host Organizing Committee of Brunei Darussalam, for their keen devoted attention to every organizational detail of the World Assembly; the Universiti Brunei Darussalam and the Ministry of Education Staff for their generous hardwork; Brunei Shell Petroleum and the Sultan Hassanal Bolkiah Foundation for their generous support; Malay Teachers Association of Brunei Darussalam for hosting the *C.Y. TUNG Forum on the Interdependence of Business and Higher Education*, which added immeasurably to the richness and scope of the World Assembly; President Nelly Maia for innumerable contributions; and ICET staff and volunteers Lisa Arakaki, Anne Muya, Marie DeLucia, Kay Burnett, and Kevin Cowl, all of whom participated in making this year's World Assembly a success.

The Organising Committee is truly grateful to Yang Teramat Mulia Paduka Seri Pengiran Anak Puteri Hajah Masna Binti Al-Marhum Sultan Haji Omar 'Ali Saifuddien Sa'adul Khairi Waddien for graciously consenting to officiate the opening of the World Assembly.

While many individuals have contributed immensely to the World Assembly, we wish to record our special thanks to Pehin Orang Kaya Laila Wijaya Dato Seri Setia Awang Haji Abdul Aziz bin Begawan Pehin Udana Khatib Dato Seri Paduka Awang Haji Umar, Minister of Education, Brunei Darussalam and ICET Vice-President for Asia and the Pacific Region, Dato Seri Laila Jasa Dr Haji Ahmad bin Haji Jumat, Deputy Minister of Education, Brunei Darussalam, Dato Seri Laila Jasa Haji Abu Bakar bin Haji Apong, Vice-Chancellor, Universiti Brunei Darussalam and Chairman of Steering Committee, Dato Paduka Awang Haji Ali Hashim bin Haji Daud, Permanent Secretary, Ministry of Education, Professor Nelly Aleotti Maia, President of ICET, Mrs Sandra Klassen, Executive Director of ICET, Sheikh Adnan bin Sheikh Mohamad, Assistant Director, Ministry Of Education, Awang Haji Abdul Salam bin POKPS Dato Paduka Haji Hashim, Senior Administrative Officer, Ministry of Education, Awang Janin Erih, Registrar and Secretary, Universiti Brunei Darussalam, Awang Haji Matamit bin Ratu, Bursar, Universiti Brunei Darussalam, and Mr David Norrish, Choir Master of Maktab Sains.

Many organisations and associations have also contributed towards the World Assembly. We are especially thankful to the Ministry of Education, Brunei Darussalam, Brunei Shell Petroleum Sdn Bhd, the Sultan Hassanal Bolkiah Foundation and the Universiti Brunei Darussalam for providing the main funding for the Assembly. We are most grateful to the United States Embassy and the British Council for subsiding two of our keynote speakers and the Brunei Malay Teachers' Association (PGGMB) for hosting the dinner reception in conjunction with the C.Y. Tung Forum. We wish also to thank the following associations for their cash contributions : Persatuan Bekas Penuntut, Sekolah Menengah Chung Hwa, Ta'Kong Cina, The Bandar Seri Begawan Amateur Basketball Association, The Association of Overseas Chinese, Pertubuhan Kerjasama Kuang Hui, Taiwan Graduates Associates of Brunei, Chung Hwa Middle School, Hainan Association, Brunei Xianeqi Association, Persatuan Bunyi-Bunyian Koon Seng and Brunei Building Association.

Finally, we would like to thank all delegates and participants, especially our plenary speakers, namely Professor Nelly Aleotti Maia, the Frank H. Klassen Lecturer, Dr Minda Sutaria, Professor Gary Fenstermacher, Professor Hedley Beare and Professor Richard Pring, our keynote speakers for the four topics, Dato Paduka Haji Abdul Razak bin Haji Muhammad, Executive Director, Kemuda Human Resource Development and Consultancy, and Haji Idris bin Haji Abas, Chairman of the National Chamber of Commerce and Industry, the two speakers for the C.Y. Tung Forum, and Dr Valai na Pombejr, UNESCO representative, and Awang Noorhaizamdin bin Haji Mosbi.

FOREWORD

Sim Wong Kooi,
Chairman, Orgnising Committee,
Brunei Darussalam

This Yearbook is an attempt to capture and document as much as possible of the eventful proceedings of the 42nd ICET World Assembly, which was held in Brunei Darussalam on 3 - 7 July, 1995, with the overall theme, "Teaching Tolerance for All: Education Strategies to Promote Global Peace." The World Assembly was opened by Her Royal Highness, Princess Hajah Masna Binti Al-Marhum Sultan Haji Omar Ali Saiffudien Sa'adul Khairi Waddien.

The Frank H. Klassen Lecture was delivered by the President of ICET, Professor Nelly Aleotti Maia with the paper entitled "Values - An Issue in Education and Politics." Four keynote addresses, corresponding to the four Topics of the World Assembly, were delivered by the following eminent speakers:

Keynote Speaker	Keynote Paper	Corresponding Topic
Dr Minda C. Sutaria, Director, SEAMEO-INNOTECH, Philippines.	Rethinking the School Curriculum to Teach Tolerance and Peace.	Topic 1: Rethinking the School Curriculum to Teach the Values of Tolerance and Peace.
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Besides the Opening Address by Her Royal Highness, Princess Hajah Masna Binti Al-Marhum Sultan Haji Omar 'Ali Saifuddien Sa'adul Khairi Waddien, the Welcoming Addresses by the President of ICET and the Honourable Minister of Education, Brunei Darussalam, and the ICET Vice-President for the Asia-Pacific Region, Pehin Orang Kaya Laila Wijaya Dato Seri Setia Haji Awang Abdul Aziz, who was also the recipient of the 1995 ICET Distinguished Fellow Award, the Frank H. Klassen Lecture, the four Keynote Papers, and speeches by the Executive Director of ICET, Mrs Sandra Klassen, and UNESCO Representative, Dr Valai na Pombejr, a special message from the Secretary-General of the United Nations read by Dr Heitor De Souza, Rector of the

United Nations University, and speeches by Dato Paduka Haji Abdul Razak bin Haji Mohammad and Awang Haji Idris bin Haji Abas, two prominent Bruneian entrepreneurs with close links to higher education at the C.Y. Tung Forum, some 70 concurrent papers were presented at concurrent sessions. Unfortunately, not all the concurrent papers will be included in this publication.

It is similarly not possible to include the many memorable events associated with the 42nd World Assembly. For example, a special song, entitled "All for All," was composed by the Chairman of the Organising Committee, for the World Assembly and sung by a school choir of the Science College at the opening and by the participants at the closing of the World Assembly. Only the words and a brief explanation of the song may be shown below:

Title: ***All for All***	Brief Explanation
Chorus: Education is All for All; To channel all to cater to All the needs of All.	Everyone has an important stake in education; Everyone can be mobilised to cater for Universal education.
All can learn and All should learn; The future of All is All our concern.	Everyone can, and should, be involved in learning; Everyone's future has our full commitment.
1. In a classroom, where only teachers teach and only students learn, Wouldn't it be better if students also teach and teachers also learn?	In a classroom, both teachers and students can, and should, be involved in both teaching and learning.
In a school, where sheep and goats are always segregated, Wouldn't it be better if all the precious ones are integrated?	In a school, every student is equally precious, and should not be unduly stereotyped and segregated.
2. In a society, where devious means and motives tend to reign supreme, Wouldn't it be better if honesty and self-help are not just a pipe dream?	In a society, morally upright and autonomous citizens are needed, rather than those who are devious and deceitful.
In a home, where parents quarrel, conflict with what schools do, Wouldn't it be better if parents serve as friends and partners too?	In a home, parents serve as important role models through harmonious relationships with each other and with schools.
3. In a nation, where governing is just by head or just by heart, Wouldn't it be better if both our heads and hearts are never far apart?	In a nation, effective government & administration imply a proper balance between rationality and humanity.
In a world, where leaders think of war and violence, Wou'dn't it be better if leaders teach all peace and tolerance?	In a world, which is characterised by war and violence, leaders must guide their people towards peace and tolerance.

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As Chairman of the Organising Committee, it has indeed been my privilege and delight to have had the opportunity of working with so many people who have obviously contributed significantly to the success of the 42nd World Assembly. While the list of names of people to whom we owe a debt of gratitude are too numerous to mention here, I would like particularly to express our heartfelt thanks to all our plenary speakers, headed by our Guest-of-Honour, Her Royal Highness, Princess Hajah Masna Binti Al-Marhum Sultan Haji Omar 'Ali Saifuddien Sa'adul Khairi Waddien, the ICET Secretaraiat, headed by Mrs Sandra Klassen, the Executive Director of ICET, and our own Publications Committee, headed by Mr Eddie Boey Chee Khiew.

MESSAGE OF WELCOME

Assalamualaikum Warahmatullahi Wabarakatuh. We would like to express our appreciation to the Chairman and the Organising Committee of the 42nd World Assembly of the International Council on Education for Teaching (ICET) for inviting us to write this message. It is our pleasure to extend a very warm welcome to all participants of the World Assembly. In particular, we wish to welcome all participants from different parts of the world and especially all our plenary speakers and members of the Board of Trustees and the Board of Directors of ICET. For delegates from overseas, we sincerely hope that their stay here will be enjoyable and memorable one and that they will have a chance to visit some places of interest in Brunei Darussalam.

We are most thankful that Yang Teramat Mulia Paduka Seri Pengiran Anak Puteri Hajah Masna Binti Al-Marhum Sultan Haji Omar Ali Saifuddien Sa'adul Khairi Waddien has graciously consented to honour us in officiating the opening of the World Assembly. Her continuing interest in the development of education in Brunei Darussalam has always been a source of inspiration to all of us.

It is indeed an honour for a small state like ours to be given the opportunity to host the ICET World Assembly which will enable the participants to establish and further strengthen the bonds of friendship and co-operation among nations. It has been a challenge for us to organise the ICET World Assembly, which is quite involved, for there are several separate agendas, such as the C.Y. Tung Forum, the Spouses Programme and the Post Conference Educational Programme, that are interwoven with the main agenda of plenary and concurrent sessions. We therefore hope that any shortcomings that are likely to occur could be overlooked. We can only plan, the outcome is according to the will of Allah Subhanahu Wata'ala. We are, however, confident that the cross-fertilisation of ideas between reknowned scholars and participants from over 32 countries will benefit all of us in our continuing efforts towards educational improvement.

ICET is to be congratulated for identifying a timely theme, which is of global interest and concern. In looking for ways to rethink the school curriculum, to empower teachers and teacher educators, to develop leaders and to consolidate international initiatives in fostering the values of tolerance and peace, the World Assembly will no doubt be addressing the most crucial issues confronting educational policy-makers, practitioners and researchers.

More important, the World Assembly will be able to engage in a long overdue, serious discussion of some of the most critical moral and ethical issues of education. So far, most of the discussions on educational excellence have tended to concentrate on academic excellence and frequently only in terms of examination performance. The motto of the Universiti Brunei Darussalam suggests that we should always strive *"towards human perfection" ("Ke Arah Kesempurnaan Insan")*. This can only be achieved if we do not neglect the development of moral character and spiritual values. We hope that the future will witness some genuine, innovative and profound attempts towards a more balanced development of educational excellence. Insya Allah!

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Finally, we would like to extent our congratulations to the Chairman and Committee members for all they have contributed towards making the World Assembly a success and to all delegates and participants, we wish them a meaningful and productive deliberation.

Wassalam.

Pehin Orang Kaya Laila Wijaya,
Dato Seri Setia Haji Awang Abdul Aziz Bin
Begawan Pehin Udana Khatib Dato Seri
Seri Paduka Haji Awg Umar
Minister of Education,
Brunei Darussalam
Chairman of Council,
Universiti Brunei Darussalam
ICET Vice-President,
Asia and Pacific Region.

Dato Seri Laila Jasa,
Awang Haji Abu Bakar Bin
Haji Apong,
Vice-Chancellor,
Universiti Brunei Darussalam
Chairman, Steering Committee
for World Assembly

MESSAGE OF WELCOME

If everyone in the world
Would just go hand-in-hand
Then we could make a circle
And dance around the world
If everyone in the world
would just go hand-in-hand
(inspired by Paul fort)

On behalf of the boards of Directors and Trustees of the International Council of Education for Teaching (ICET), we welcome you to the 42nd World Assembly, convening in Bandar Seri Begawan, Brunei Darussalam, July 3 - 7 1995.

The theme of this year's World Assembly was selected in recognition that ethnic, cultural, religious, and social conflicts are resurging worldwide, and that education is the best defense against the intolerance underpinning these conflicts. While education for tolerance and understanding is crucial for promoting global peace, developing values, such as harmony, human rights and responsibilities, are also important. It is similarly important to realize that tolerance for all does not include tolerance for irresponsible, as well as tolerant actions and behaviors that are detrimental to the eventual attainment of global peace.

It is fortuitous that Brunei Darussalam "The Abode of Peace" is the site of the 1995 World Assembly, *Teaching Tolerance For All : Education Strategies to Promote Global Peace* during the United Nations' "Year for Tolerance." His Majesty, Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah's speech to the UN in 1984 elucidated his own visionary insight that peace is the essential pre-requisite for national development. His Majesty's wisdom is further manifested in this selection of the ICET World Assembly as an ideal forum for his support of education to ensure the prosperity of all nations.

By participating in this forum, you the world's leading teacher education scholars, are committing to a pivotal quest for solutions to move the world towards a culture of peace.

During the 42nd World Assembly, you will deliberate issues of tolerance, understanding, and peace; examine successful models and initiatives for teaching tolerance and resolving conflicts; and suggest strategies to engender the values of tolerance and peace through rethinking the school curriculum, empowering teachers and teacher educators, developing leaders, and consolidating international initiatives.

Together, you will translate these strategies into practical guidelines for teacher educators, enabling them to take concrete action in preparing teachers to effectively promote tolerance and global peace in classrooms around the world.

You are joined in this noble mission by some of 100 Education Ministers who pledged, at the 44th *International Conference on Education*, held in Geneva in October , 1994, to promote education based on tolerance and respect for human rights and by UNESCO's Constitution that asserts, it is "in the minds of men that the defences of peace must be constructed."

Global tolerance emphasizes the interdependence of all human beings, defining problems and solutions not in the national interest but in the interest of:

Tolerance for all
.......it is a small world after all.....

Nelly Aleotti Maia
ICET Executive Director

Sandra J. Klassen
ICET President

PART 1: OPENING AND CLOSING CEREMONY PRESENTATIONS

OPENING ADDRESS

Yang Berhormat Pehin Orang Kaya Laila Wijaya
Dato Seri Setia Haji Awang Abdul Aziz Bin Begawan Pehin Udana
Khatib Dato Seri Paduka Haji Awang Umar,
Minister of Education,
Brunei Darussalam

I would like, first of all, to thank Her Royal Highness, Princess Hajah Masna Binti Al-Marhum Sultan Haji Omar 'Ali Saifuddien Sa'adul Khairi Waddien for graciously honouring us with her presence at the commencement of the 42nd World Assembly of the International Council on Education for Teaching and for consenting to declare open the Assembly. Your Royal Highness' presence at this gathering is indicative of the keen interest and importance Your Royal Highness places on the developments that are currently taking place in the realm of education.

I wish particularly to welcome to Brunei Darussalam members of the Board of Trustees and the Board of Directors of ICET, as well as the participants from overseas. I look forward to the opportunity of renewing friendships and continuing dialogues with our colleagues from around the world.

It is indeed an honour for Brunei Darussalam to be selected as the venue for the 42nd World Assembly of ICET. We cannot but be enriched by the presence in our midst of renowned scholars whose knowledge and wisdom as well as wide experiences will be beneficial to us and serve as a source of inspiration for us in our efforts to continually improve our educational system.

In Brunei Darussalam, in terms of quantitative development and expansion of education, we have achieved most of our goals. We have a reasonably well-developed infrastructure and physical facilities. We are at present embarking on qualitative improvements in our school system. A major review of the primary school system is currently being undertaken, with the aim of making further improvements and fine-tuning the present system of primary education.

In our education system, every Bruneian citizen receives free education, beginning from pre-school classes to the highest level of tertiary education, either locally or overseas. However, we are well aware of the fact that mere provision of universal education is by no means sufficient. We need to ensure that every child has an opportunity to experience success in developing his or her potential optimally in order to be a useful and cheerful citizen.

While scholarships are readily available for those with the potential to pursue higher education, special provisions are made to encourage as many as possible to undertake vocational and technical education, which will be increasingly important as we become more technologically oriented. The siting of the South-East Asian Ministers of Education Organisation's Vocational and Technical Education Centre, or SEAMEO-VOCTECH, in Brunei Darussalam is therefore a deliberate move. At the same time, we are mindful of the significant minority of children with special needs. Recently, the Special Education Unit of my Ministry, together with the Universiti Brunei Darussalam, have been training teachers who have been specially selected to help children with learning difficulties, as well as to assist other teachers to help their special children.

In our efforts to develop our human resources, in both quantitative and qualitative terms, we have to make sure that our education system is geared not only towards the development of adequate and appropriately-trained manpower for national development, but also towards nurturing individuals imbued with a high sense of moral and spiritual values. As Brunei Darussalam cannot remain isolated from the rapid globalisation of the mass-media and cyberspace, we also need to develop viable strategies to buffer the young from any concomitant negative effects. In the long run, education that gives due emphasis to developing moral character and spiritual values is most likely to provide the relevant countervailing influence.

Teaching itself is a moral enterprise requiring responsibleness. That is, teaching acts should be based on critical reflection on what is morally and professionally right. Every teacher is, therefore, a moral educator. What he or she does with and for the students are based on important moral judgements. The care and respect for each individual are more important than all the precepts and rhetoric. A teacher who, sub-consciously or otherwise, neglects students indeed of help or disparages those who make a genuine effort which, unfortunately, fall below expectations is setting a poor moral example. In contrast, a teacher who guides the students in co-operative learning or in peer tutoring with the view of developing self-confidence and empathetic relationships among them is effectively and responsibly teaching tolerance for all.

In order to underscore the importance of teachers in directly or indirectly teaching tolerance for all, the Ministry of Education has sponsored 120 teachers from different schools – government and private schools, primary and secondary schools, and schools from different districts – to participate in the World Assembly. I have no doubt that they will have a great deal to learn, not only from attending various plenary and concurrent sessions, but also from interacting with scholars from different countries who face often, similar, and sometimes different, situations in helping either to mould or modify desirable values or to remove or replace undesirable ones.

Having observed the way in which the World Assembly has been organised, and, particularly, the way in which almost insurmountable problems have been circumvented, I would like to congratulate the organising teams at the ICET headquarters and the Universiti Brunei Darussalam for their untiring efforts towards ensuring that we have a successful World Assembly. I would like to pay a special tribute to Mrs Sandra Klassen, Executive Director of ICET, whose indefatigable attention to details has kept us on tract. Her valiant efforts to continue the good work of her late husband, Dr Frank Klassen, who devoted four decades of his life to ICET, are quite admirable. We are also fortunate to have Professor Sim Wong Kooi, Dean of the Sultan Hassanal Bolkiah Institute of Education, to lead the Organising Committee in Brunei Darussalam and to maintain constant and close touch with Mrs Klassen, for over a year. Professor Sim is, of course, no stranger to ICET, having been instrumental in organising the first international conference of ICET in 1970 when he was Dean of Education at the University of Malaya and the 1990 ICET World Assembly when he was Director of the Institute of Education in Singapore.

Finally, I would like to wish all delegates a very fruitful World Assembly and, for our friends from overseas, a very eventful stay in Brunei Darussalam. I hope that you will not leave Brunei Darussalam without having visited some places other than the conference venues and your places of accommodation.

MESSAGE

Boutros Boutros-Ghali
Secretary-General of The United Nations

It gives me great pleasure to send this message to the International Council on Education for Teaching. I am by profession and training a scholar and university professor. I thus feel close and personal bonds with this gathering of teachers from so many parts of the world who have gathered for the 42nd World Assembly in Brunei Darussalam.

As Secretary-General of the United Nations, I can say how appropriate it is that this year's World Assembly is devoted to the promotion of tolerance in the cause of global peace, for teachers have a special and critical role to play in this process.

You, as teachers, naturally bring to this meeting a host of concerns and preoccupation derived from your individual national experiences. This is how it should be. But, in today's web of an increasingly globalized society, the fate of each individual nation is intimately intertwined with that of other nations.

In the context of such inextricable interdependence, tolerance in today's world takes on deeper than ever significance. The true breeding grounds of tolerance lie in democracy, human rights and development. Sustained efforts to eradicate inequity and destitution, and to foster human freedom and expression, provide the most reliable path toward true tolerance and its beneficiary, international peace and security.

The United Nations is now fundamentally engaged across the range of these great and interrelated issues. If the Peoples of the United Nations, through their world Organisation, are to succeed in this effort, a new understanding must be reached on the necessary integration of local and national societies with the realities of globalization. On the eve of a new millennium, the role and responsibility of teachers will be crucial.

The teaching community can keep alive the vibrancy and specificity of national cultures while at the same time enhancing an appreciation of the pluralistic global village which is emerging and, with it, the wondrous diversity of human endeavour.

Je forme l'espoir que vos dÈbats, dont je n'ai point besoin de souligner l'importance et l'actaualitÈ, nous permettront de mieux baliser les faisceaux d'actions convergentes que requiert une telle problÈmatique aet vous souhaite succËs dans cette oeuvre commumne de longue haleine.

(I hope that your discussion, the importance and relevance of which I have no need to emphasize, will enable us to define and illuminate the collaborative efforts necessary to confront such an issue and I wish you success in this challenging common endeavour)

ADDRESS BY GUEST OF HONOUR

Her Royal Highness, Princess Hajah Masna
Binti Al-Marhum Sultan Haji Omar 'Ali Saifuddien
Sa'adul Khairi Waddien,
Brunei Darussalam

We are delighted to have this opportunity to address a gathering of international scholars. It is particularly gratifying that the theme chosen for the 42nd World Assembly is *Teaching Tolerance for All : Education Strategies to Promote Global Peace*, and that Brunei Darussalam was invited to host the conference, despite it being a relatively young nation with a relatively small population.

A distinct message that the mass media persistently conveys, whether in Bosnia or Rwanda, in Oklahoma or Yokohama, is that intolerance and conflicts are a fact of life and symptomatic of man's inhumanity to man. It is implied that further deterioration will continue to occur, in other places and at other times, until and unless the future generation is brought up to appropriately value tolerance and peace. Obviously, the problem necessitates the concerted and continuing efforts of practically everyone, including national and community leaders, managers and workers, scholars and journalists, parents and friends, as well as principals and teachers. The role of school personnel is particularly important since the basic reason for schools is the deliberate, value-added preparation of the young for a better future. However, let me dwell, for a moment, on the responsibilities of those who are not directly associated with school.

Leaders have a special responsibility of ensuring that people do not go astray in deviating from the fundamental values that have contributed to their spiritual well-being. Leaders who are intolerant of ethnic or religious differences in other countries or in their own country, or who incite their followers to mass murders or mass suicides must therefore be condemned by the world community. It is apparent that tolerance cannot and does not include tolerance for intolerance, nor indeed tolerance for activities that result in violence or war.

In the workplace, while managers need to be more tolerant of workers who genuinely encounter problems through no fault of their own, they cannot be tolerant of those who are willfully disruptive or unproductive. Tolerance in the workplace is demonstrated by a manager who cares for the welfare of the workers and by workers who care for the prosperity of the organisation.

Scholars and journalists can exert constructive or destructive influence in large numbers of people, depending on the implicit values that they portray or advocate. In some countries, freedom of the press tends to be interpreted - or misinterpreted - as the total freedom to report news items calculated to stir up base sentiments and to demolish tolerance and peace. Such irresponsible or bad press cannot, or should not, be tolerated.

Undoubtedly, parents exert the greatest influence on children during their crucial formative years. They are powerful role models for tolerance or intolerance, whether in terms of how they related to one another, or how they treat others, including their own children. While showing a genuine concern for their children's interests and problems, they should also pay attention, in an unobtrusive way, to their children's friends who can also be very influential, positively or negatively.

It is apparent that educators cannot do it alone in trying to teach tolerance for all. Even within a school, principals and teachers will need to take concerted action if their efforts are going to be meaningful and successful, I trust that the ICET World Assembly will mainly discuss strategies that educators may be able to take in teaching tolerance with the view to bringing about global peace. I understand that many other activities have been planned throughout the world this year, as 1995 has been proclaimed "The United Nations' Year of Tolerance" in order to heighten public awareness of the threat of peace posed by lack of tolerance between nations, between communities and between Individuals.

The task ahead is a challenging one. Since values are rather intangible, and typically omitted from school assessments, the teaching of values, like tolerance and peace, tends to be quite incidental. Moreover, there are few, if any, attempts to ensure that the values displayed in the home or in society are consonant with the values being promoted by the school. While it is imperative for schools to articulate their efforts, and perhaps to collaborate, with other sources of influence, it is equally, if not more, important for educators, not only within each country but internationally as well, to co-ordinate their initiatives and efforts and share their insights and experiences in teaching critical and abiding values.

It is said that values are usually caught and seldom taught. It follows then that, if teachers are to teach tolerance, they must themselves be exemplars of tolerance. A teacher who is intolerant of students' mistakes or lack of progress is a poor exemplar. He or she should instead be more determined to accept the challenge of finding out the reasons for their students' so-called errors or misconceptions and exploring innovative ways of helping them, without holding back other students.

That teaching is a moral enterprise has not, in our view, been sufficiently recognised by teachers and teacher educators alike. In the preoccupation with covering syllabuses and preparing students for examinations, teachers often fail to seize opportunities that present themselves in classrooms to demonstrate or discuss the importance of values. Even subjects like science and mathematics are not value free.

Opportunities abound in history and language lessons for setting the moral tone, by asking students to place themselves in the positions of real or legendary figures in dealing with issues of social injustice instead of being preoccupied with factual accuracies and literal meanings, the teacher could encourage the students to discuss the relevance to everyday life by relating their own experiences.

Classroom management itself is a moral enterprise. For example, it is not sufficient for students merely to obey rules and regulations, but it is crucial that they understand why these rules and regulations are needed. On the part of the teacher, it is also important that the rules and regulations are consistently, but flexibly, implemented.

On reflection, a particularly satisfying experience for me while studying at Universiti Brunei Darussalam was the opportunity to interact with students and faculty members from all over the world. I am positive that the most enriching and enduring lessons learnt by us all was the ability to accept each others' differences and to be more tolerant of one another. I wish that all children should have the opportunity to experience such lessons in tolerance which would remain with them throughout their lives.

While it is the prerogative of each country to determine the nature of its school curriculum, it is imperative that a proper balance between the inculcation of values and the acquisition of knowledge and skills be maintained. It is also important that national values be made explicit so that they may be translated into desirable dispositions that students ought to develop through values across the curriculum.

As an international body devoted to promoting excellence in education, ICET also has an important role to play, especially in drawing attention to the need for concerted and sustained efforts in developing viable strategies for value education and especially for teaching the values of tolerance and peace. I must congratulate you for having chosen a most relevant and important theme for this year. With so many teacher educators and educational researchers among you, I have no doubts that some useful recommendations or plans of action would result from your deliberations. May your World Assembly this year be a very meaningful and memorable one.

Before concluding my speech, I wish to convey, His Majesty The Sultan and Yang Di-Pertuan's best wishes to you all and his regrets that he is not able to attend personally. With these few words, it now gives me great pleasure indeed to declare the 42nd World Assembly open.

CITATION FOR:
THE HONOURABLE, PEHIN DATO DR HAJI ABDUL AZIZ UMAR, RECIPIENT OF THE 1995 DISTINGUISHED FELLOW AWARD

Nelly Aleotti Maia,
President of ICET

It is hardly possible for a citation to do justice to the Honourable, Pehin Dato Dr Haji Abdul Aziz Umar, Minister of Education, Brunei Darussalam. His experiences and accomplishments are so numerous and diverse that an adequate account would need much more time than allotted. This citation is therefore confined to some salient highlights only.

Pehin Aziz exudes the qualities of humility, religiosity and creativity, which have possibly arisen from his humble upbringing. He hails from one of the distinguished traditional families in Kampung Air (Water Village), once famous for its silverware craftsmen and weaving. His father was a religious scholar and the need to be self-reliant and entrepreneurial was pervasive in his community.

As the first Bruneian to graduate from a university, Pehin Aziz was destined to be a pioneering leader soon after the late Sultan Sir Haji Omar 'Ali Saifuddien achieved self-government for his kingdom by proclaiming the first Brunei Constitution in 1959. His leadership and visionary qualities were already evident when he was an undergraduate of the University of Birmingham. For example, he pioneered the establishment of two associations, namely the Brunei Overseas Students Union in the United Kingdom in 1959, of which he was the founder President, and the first Islamic Society of the University of Birmingham in 1962.

Soon after his return to Brunei Darussalam in 1964, Pehin Aziz began to shoulder a multitude of administrative responsibilities, such as Director of Public Works, Controller of Customs and Excise, Commissioner of Development and Director of Establishment. He was also nominated to the State Legislative Council in 1965 and in 1973 he became the State Secretary, the highest administrative position in the Government. In 1981, he was appointed Chief Minister, a post he held until Brunei attained full independence on 1 January, 1984.

Since independence, Pehin Aziz held a number of Ministerial portfolios, including Communications, Health and Education. His other contributions to nation-building include such varied positions as Director of Brunei Shell Petroleum Company Ltd and Brunei Liquid Natural Gas Limited, Deputy Chairman of the Royal Brunei Airlines, Secretary to Brunei Defense Council, Chairman of the Brunei Defense Executive Committee, and member of the Brunei Investment Advisory Board, the Privy Council, the Council of Ministers, the Council of Succession and the Islamic Religious Council.

It is in the field of education that Pehin Aziz demonstrated and continues to demonstrate, his masterful flair and developmental savvy for transforming the education system progressively to one that has universal access and relevance to an increasingly competitive world, while preserving the best that traditional values can offer. For example, soon after independence, he was instrumental in introducing the bilingual system in 1985, which equips the future generation with an international language, namely English, while giving emphasis to Malay for national cohesion. Under his leadership Brunei's own university was established in the same year and he became the first Vice-Chancellor while serving as Minister of Education.

Pehin Aziz firmly believes in forging close regional and international links. He has therefore been very active in such regional and international organisations as ASEAN (Association of South-East Asian Nations), SEAMEC (South-East Asian Ministers of Education Council), ISESCO (Islamic Educational, Scientific and Cultural Organisation) and, of course, ICET, of which he is currently the Vice-President for the Asia-Pacific Region.

It is little wonder that, besides the countless State honours, such as the prestigious "SITARA-I-PAKISTAN" awarded by the Islamic Republic of Pakistan to foreign dignitaries who have rendered outstanding service in the interest of the ummah, he has been conferred an Honorary Doctorate in 1992 by the Universiti Teknologi Malaysia and a Doctor of Laws in 1994 by his alma mater, the University of Birmingham.

The ICET Distinguished Fellow Award is but one of many awards that Pehin Aziz has received, and will continue to receive. However, it is appropriate that, on this occasion when the ICET World Assembly is being held in Brunei Darussalam, due, in large measure to his visionary efforts, ICET should acknowledge his contributions to the world body. As a shining example of a great visionary, who is extremely warm and highly approachable, yet highly disciplined and a hard taskmaster, Pehin Aziz will always be an inspiration not only to his countrymen but also to his fellowmen all over the world.

CLOSING ADDRESS

Dato Seri Laila Jasa Dr Hj Ahmad bin Hj Jumat,
Deputy Minister of Education,
Brunei Darussalam

As the World Assembly is drawing to a close, I trust that everyone has been able to learn, not only about their efforts in teaching tolerance for all, but also about possible ways of enhancing or re-directing your own efforts or plans. I'm sure that, inasmuch as you have addressed the problems of instilling tolerance of inherent social and cultural diversity among human beings, you would also have to tackle the problems of developing zero tolerance for anti-social and anti-cultural behaviours. The ideas and insights you have shared in rethinking the school curriculum, in trying to empower teachers and teacher educators, in developing leaders and consolidating international initiatives should give rise to a new resolve to bring about innovative improvements in your respective institutions or systems.

Judging from the many sessions and activities in the programme, it is likely that your participation in the World Assembly has so far been rather hectic, but hopefully, interesting and useful. You deserve now to have an evening of relaxation where you can let your hair down, so to speak, and dwell on other topics than the conference theme. However, before you go off entirely on a non-educational track, I would like to share with you some thoughts that you might wish to ponder upon at a later stage.

Let me begin by introducing you to a special coin. It's an educational coin with one side reading "*Teachers and Teaching*" and the other side reading "*Learners and Learning*." Unfortunately, the coin is a biased one, for virtually all the time when the coin is tossed, only the "*Teachers and Teaching*" side would turn up. The challenge which I would like to pose for all of you is whether you can restore the coin to its unbiased state.

In reflecting on educational planning and practice, I have arrived at the conclusion that we have a tendency to allocate resources, including time, energy and human resources, quite disproportionately in supporting the development of "*Teachers and Teaching*," often at the expense of "*Learners and Learning*." And yet, in my personal view, the success of an educational enterprise must ultimately be based on the extent to which all learners are motivated to learn effectively and efficiently and in a balanced way. As the two sides of the coin are complementary, rather than in opposition to one another, it is best that we give equal emphasis to both sides of the coin.

While many of you would probably accept such a premise as being quite reasonable and sensible, let me now discuss some of the implications of seriously implementing it. In the first place, when we examine educational costs, it is obvious that the bulk of the costs is devoted to paying the salaries of *teachers* and for training to develop *teaching* competence. Would we then be prepared to reduce such costs in order to spend more on the needs of *learners* and the development of *learning* competence? Those who feel threatened might argue that spending money on *teachers and teaching* is justifiable as this is tantamount to supporting *learners and learning*, since the function of *teachers and teaching* is to help *learners and learning*. But, it is not necessarily the case that *teaching* would result in *learning* nor even that *learning* can only occur when there is teaching.

Paying more attention to *learners and learning* would suggest that we avoid paying lip service to *learner*- or *learning*-centred education. For example, instead of starting with what teachers are able and interested to *teach,* we should be more concerned with what *learners* are able and interested to *learn*. Hence, if *learners and learning* require different types of *teachers and teaching*, it is incumbent on the *teachers* to change and adapt to the requirements of the *learners,* rather than the other way round.

As *learners* would need to develop themselves not only intellectually, but also morally, socially and physically, *teachers*, either collectively or individually, should be responsible for developing a relevant and realistic school-based curriculum. Skeptics are likely to ask if this is at all possible when the syllabus is determined centrally by my Ministry. While it is true that the syllabus is meant to deter indolent teachers from shortchanging their students or over-enthusiastic teachers from over-pressurising their students, it is less prescriptive than what many teachers make it out to be. How teachers teach and how they seize the opportunity in a subject lesson to facilitate the acquisition of moral, social and physical competence are definitely not prescriptive, but depend very much on the initiative and innovativeness of teachers. It is possible in this regard that they may need to invoke the hidden, as well as the informal and non-formal curriculum as well as the formal curriculum.

Focussing on *learners and learning* could also mean that *teachers and teaching* should seriously take into account inevitable diversity in *learners and learning*. Learners differ in a variety of ways. Apart from such attributes as age, gender, aptitudes and abilities, and attitudes and values, they have different prior knowledge and experiences and hence different ways of perceiving or conceiving reality, as well as different learning styles and learning strategies. The real challenge to *teachers and teaching* is to develop viable strategies for optimising learning outcomes which take cognisance of diversity in *learners and learning*. Such activities need to be ongoing, with the teachers constantly reflecting on what works and what works best.

It is possible that certain types of *teachers and teaching* are more suited to certain types of *learners and learning*. It is also possible that for some situations, students learn best from their peers or from self-instructional programmes, which are becoming increasingly sophisticated with such technology as CD ROMs and Virtual Reality.

While teachers need not be replaced when learners are not learning directly from their teaching, they will, however, need to be re-placed in the new scenario. Their roles as facilitators of learning and as designers of learning environments would assume greater significance. In such a context, it would be useful to ask if teachers, who adhere strictly to so-called syllabus requirements and go through ritualistic motions of teaching without bothering about learning outcomes, do have a place in schools. In order that the "*Teachers and Teaching*" side of the coin can be truly complementary to the "*Learners and Learning*" side of the coin, it is essential that expenditure on "*Teachers and Teaching*" is closely associated with the needs of "*Learners and Learning*."

I hope that the perspective that I have just shared with you does not cause indigestion. It is intended to give you further food for thought. Perhaps you might like to take home the educational coin and see what you can do with it.

On this note, I would like to wish all of you the very best in your endeavours to improve the education systems in your respective countries and to thank the Organising Committee for inviting me to address you.

PART II: KEYNOTE FRANK H. KLASSEN LECTURE

THE FRANK KLASSEN LECTURE

VALUES: AN ISSUE IN EDUCATION AND POLITICS

Nelly Aleotti Maia
Brazil

Distinguished Audience:

The life of a teacher and specially that of a teacher educator is a full and rich life. One experiences joy, sorrow, challenges, disappointments, victories almost every day and at once and this is what adds richness to our lives.

The invitation to deliver the Frank Klassen lecture is, no doubt, a moment of joy and a great honor for me. Yet it is also a reason for sadness, because I would rather not give this lecture but see here the great teacher educator Frank Klassen himself with his ICET smile and bright look addressing you. I shall try, though, to honor his memory.

VALUES IN EDUCATION

For this lecture I have chosen the theme Values as an issue in Education and Politics and there are several reasons to justify the choice.

1995 is the Year of Tolerance. The main theme of this World Assembly is "Teaching Tolerance for All" and tolerance is an educational value. The issue of tolerance and discussing the teaching of tolerance is not possible unless we discuss values in themselves.

As oral tradition goes, Archimedes would have said:

Give me a lever and a point to stand and I shall move the Earth.

Educators could say: give us values and we shall move humankind.

Effectively, the essence of values is their dynamic impulse, the "doing" imperative. Nobody is the same after "capturing" values. The educational process is, in itself an inner change, a conversion.

It is understood that such a complex phenomenon cannot be explained through formal definitions or plain concepts. Almost each philosopher dealing with the problem has his/her own definition and it is not our purpose here to explore concepts or discuss interpretations. It is not our intention, for instance, to reopen the debate around absolute or relative values, ideal values against real ones, values with roots in intelligence or in emotion. We shall emphasize some aspects of values, such as their bipolarity and the possibility of a hierarchy.

The perception of any value implies the perception of an opponent (beautiful - ugly, just - unjust, saint - profane) while the perception of other beings is not so. Ordinary beings have not a contrary. There are millions of beings that are not tables but what would be the opposite of table?

As for hierarchy some values are "more" than others. One could never say a tree is "more' than a stone. Beings are, values are "worth."

If such concepts are, to a certain extent, easy to explain, their understanding does not exclude the political-educational debate around its meaning; on the contrary, it enriches it with issues such as the ones regarding freedom, political rights, truth, justice.

Values bring forth the issue of politics. Jaspers gives a good example:

*In the narrow circle of our own beings, the enemy of truth is the lust for power, truth itself is power*①

And further:

*This leads us to the field of politics.*②

---

① K. Jaspers. *Kleine Schule des Philosophischen* Denkens. München. R. Piper & Co. Verlag. 1965.

② *op. cit.*

Evidence that values and politics are inherent to education is not to be denied.

Let us examine if formal and non-formal education values will receive from or give politics the same input.

FORMAL AND NON-FORMAL VALUES

Are values of formal education different from the ones in the non-formal education? Is education one or are there different "educations"? Are educational values socially constant or do they change according to time and space?

If formal education is carried on by the school its values seldom change.

Along the axiological line of thought, school is always seen as "preparation" and here another contradictory aspect is found. School is at one time a training and a cultural refinement agency. As an 'institution, it has been examined by modern scholars since Gramsci (political aspect), Dewey and Durkheim to our contemporaries Illich, Reimer, Lobrot, Bourdieu, just to mention the most popular ones.

According to Durkheim, school keeps and renovates social heritage which is quite an antinomy. To preserve and to renew are opposite functions. Values that inspire one are against the other.

But this is a plain or very cursory view. How to renovate something that has not been preserved and, therefore, does not exist? All creative action starts with all that the school has kept culturally organized as Science, techniques, Philosophy, beliefs and so on. The school, as far as values are concerned, is the keeper and the investor, offering to one generations capital a greater margin of profit to the one that follows it.

Modern and more recent authors give more consideration to the school as a social agency and its social and political role is thought of as being more significant than whatever it does or intends to do for the individual. In short, school is a social agent and the target of group confrontation - the social classes.

Thus, Lobrot, in his concept of institutional pedagogy throws one more stone at it as just continuing the social feature benefitting brilliant students, i.e., those who are able to innovate by their own creativity or as a consequence of a cultural and economical family environment. Charlot, Bourdieu and Passeron join the group with their theories of "social reproduction" as well as Apple with "social control." Also, these lines of thought are linked to Gramsci's theory of social hegemony.

The values of formal education are considered today as belonging to a social class, a social layer that wants them to be carried on and maintained. How would this be effective? Values, in the school, are represented by the curriculum. Examples in History would be endless. The citharist school in Athens (6th century B.C.) reciting Homer's rhapsodies showed its objective: the maintenance of myths and of the double model: Achilles and Ulysses. Christian monasteries with their curricula so rich (the Seven Liberal Arts, Religion, Arts) conveyed the Benedictine message of *ora el labors* (pray and work).

Universities perpetuated the knowledge of an elite that obtained and maintained political force for a long time, as can be understood by their privileges and even in the academic titles: *licentia hic et ubi docendi* (the privilege of teaching here and anywhere).

Finally, in a crude language, school carries the values of power, without having power in itself.

However, this phenomenon could be viewed from another angle. It could be taken for granted that, if the school, either by accepting them or by its products, incorporates the values of a dominant social class; at the same time, it shares these same patterns and makes them accessible to all those that subscribe to the same. Thus, it is not esoteric with respect to power. As an example: when the study of foreign languages is part of the junior high school curriculum, the mastery of an important cultural instrument escapes the exclusiveness of a selected group and flows to all students.

Not to enlarge a debate, one could stick to some facts. Schools obey two main types of values: explicit or intentional and accidental or parallel ones.

Schools must give some skill to do something; do something like "to form" (engineer, physician, accountant, waiter, hairdresser) or give a certificate, a social acknowledgment that enables someone to occupy a definite "status." These are the explicit, intentional values, clearly expressed in the social imagery. At the same time and frequently in an accidental way, even formal education has other values. Sometimes they are expressed in habits and attitudes that the school shows and demands from the students. For instance, order, mutual respect, among others.

And how would values be seen in non-formal education? There is no need to define non-formal education It is enough to remember it starts with birth and ends with death, the only possible interruption being any kind of personality disorder. It may also be said that non-formal does not always mean not clearly outlined or completely unintentional. What is currently considered as non-formal education is that part of education which is not clearly operated by the school, i.e., there are not curricula, programs, and teachers specifically defined. It may also be institutional for it is operated by the Family, the Church, Society, besides the cultural environment.

As such, all social interactive processes play a significant role in it. It s to be specially remarked the importance of information. According to some authors such as Zeman from the Academy of Sciences of Prague "'information" is not a neutral process at all regarding education.

The Latin word informare *from which information is derived means to give form or looks, to put in a mold, to create, but also to present, to create an idea or notion.*③

And if we follow this line, we shall reach the issue of mass media.

An ethical problem may be clearly detected - the control or not of media. Independently of discussing such a difficult issue, it is evident that selecting information determining its extent, choosing the media is a whole process of behavioral change according to values. Let it be reminded that one is constantly exposed to an information guerrilla every day.

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③ J. Zeman, In *Le Concept d'Information dans la Science Contemportaine*, N. Wiener ed., Paris, Gauthier-Villars, 1968.

An important part of values of non-formal education is carried on by some social institutions such as the Family. Besides habits, attitudes and behavioral patterns, positive reinforcement as well as punishments "frame" family behavior. The importance of this type of education is such that Plato in the 4th century B.C. in the "Republic" recommended that the "trophe" (part of the family education from birth to seven years) carefully selected myths and fables to be told, telling only the ones which encouraged, through examples, positive behavior.

The State has, also, an extremely complex role to play in non-formal education. From the very moment when the State is responsible for the general laws that guide formal education its nonformality is very weak though it may be considered so for education is not its primary function. Notwithstanding it is the strongest institution dealing with education. Social scientists and philosophers such as Cassirer, for instance, have identified this power.

Let us discuss then, Politics and educational values.

POLITICS AND EDUCATIONAL VALUES

According to Jaspers

> *Politics is a tension between two extreme poles: possible violence and free coexistence.*④

In Brubacher's view (supported by Brameld and William Warren) Politics is

> *. . . that part of ethics which deals with the duties of State and the one that Philosophy of Education must deal with. It is conceived in its highest meaning*⑤

Education is always a land for contradictions many of them apparent from History. One paradox is that although education has its roots in social facts such as the religious or the political, being linked to power (those who know have power) the State in many societies is estranged from education. In other words: education is left to the School, the Church, the Family. There is no need for Education Politics or Policies. Politics is limited to the issue of power (its mastery, utilization, dimension). The fact that power is also a value is completely ignored.

Values of formal and non-formal education and the role of Politics in such a problem lead us to discuss its authenticity.

There are two steps in this exam: the discussion of "expectations" regarding values and the aspect of distortion of values or axiologial "shifting", both dealing with social imagery.

EDUCATION, VALUES AND SOCIAL IMAGERY

Social imagery is a modern concept and expression. For many years imagery was viewed as belonging to the realm of fantasy - till Freud, Jung and psychoanalysis gave imagination a different meaning. As for the social aspect Cassirer and Sartre consider imagination as representative of social expectations.

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④ *op. cit.*

⑤ J. S. Brubacher, *Modern* Philosophies *of* Education, New York, McGraw-Hill, 1939.

Regarding education, these expectations are mainly directed toward the school. Modern researchers have also found proofs that confirm the fact that these expectations (as aspects of imagery) vary from one social class to another.

As for expectations regarding society, imagery is mostly linked to good salaries, money, social prestige, power. Seldom is social imagery in modern society representative of a good, different or meaningful life. There is usually a longing for "reward," the more, the better, and hardly ever, ethical or existential improvement.

In short, the poor are so worried about survival that their expectations are tangible and immediate. The rich go for "the more the better."

In such controversial imagery, specific values must be considered mainly those related to tolerance. In the set of images one has, tolerance is associated with patronizing attitudes toward minorities or underprivileged groups. An example is given by the values related to the education of women. Discussions on this last subject could fill volumes. In such a context social imagery and expectations related to education act like a feedback system. What is given to these groups is so little that their expectations level is, in turn, very low.

Besides, society also lacks such a global understanding of education and, as a consequence, of its political meaning. It goes without saying such an absence of educational demands regarding politics is reflected in a total absence of expectations. In short: there are no educational responses because there are no demands.

It is imperative to reverse such a state of affairs.

There are two key elements to fulfill or to alter social expectations: educators and Politics (General and Educational).

Educators have the task of building and creating "images" of education which, each in its own dimension, represent true positive learning and correct or neutralize distortions. No need to say that professional and moral competence are a "must." The correct view of the process in which he/she is involved is essential to the educator.

Teachers, sometimes, are guilty of ignoring this, contributing, in their turn, to reinforce a distorted image of the teacher in society. What is meant here is that the phenomenological approach to the teacher is often that of an amateur, not a real professional. As such, social rewards are poor, either in salaries or in prestige.

It is our task, as teacher educators, to alter this picture, forming not only competent teachers but contaminating them with the human value of tolerance..

Sharing responsibilities, accepting the others here is tolerance. Martin Buber in his book "I and Thou" and Sartre claiming the involvement of mankmid in his smallest act have expressed this in a wonderful way. In short, the building of a correct imagery for education lies in tolerance.

Yet, teacher educators have to face another challenge when dealing with values.

THE DISTORTION OR "SHIFTING" OF VALUES

To what extent can values be "shifted"? Would this concept be a vicious one? If values are positive, how can they be distorted and keep their axiological significance?

It is not a simple issue. The very "'interpretation" of values makes them change in time and space. The perception of a "learned" person in India two thousand years ago was not the same as that of an English scholar today. When a Buddhist donates alms, the donation is accompanied by a sign of gratitude because someone offered the chance of practicing charity. Other religions expect the process to be the other way - who receives must give thanks. The sense of beauty is not the same in different artists. Neither is this concept of justice the same everywhere.

The above examples lead to the understanding that values, as educational objectives have space and time limitations and each society "captures" them as its own cultural conditions and possibilities.

It is not a simple dilemma or an easy choice or merely to prefer this value instead of that one.

On one hand we have technology as the only possible option for nations, societies and individuals to rise from underdevelopment or even primitivism and escape starvation, illnesses, ignorance, poverty.

On the other hand, we feel a growing need for true humanistic values such as a global insight in History, Philosophy, Languages, besides ethical imperatives: honesty, fraternity, inner freedom, charity, tolerance.

The great French educator Montaigne said, in the 16th century "education is the art of forming men, not of training specialists". Now, almost five centuries after Montaigne, we need men, who must be simultaneously highly trained specialists.

Are the values of technological training and humanistic ethics irreconcilable? True educators know they are not but, their task may be disturbed or disrupted by a social phenomenon: inversion and subversion of values.

INVERSION AND SUBVERSION OF VALUES

One of the main features of values is their possibility of being set according to a hierarchy. As so, they may be altered for different reasons. A feeling against the military can be transformed into support and admiration if a war shows up. Academic art is viewed in a different way when compared with Impressionism.

There are, as consequence, some important points in the proposition of educational values - they can be "worked upon," be offered or shown under different lights enhancing or diminishing them if there is a different perception or an intention of doing so.

Or, values can be inverted or subverted intentionally. Values that represent a certain institution such as the Family, for instance, can be shown as ridiculous, old fashioned, or hypocritical by groups interested in its destruction. A political party may provoke a totally inverted perception of its opponents' values.

This is not new. The sophists (4th century B.C.) boasted to be wonderful teachers because they taught their students to speak pro and against any possible idea. This was not a cynical attitude, but an absolute coherence with their teaching objectives - the mastery of rhetoric and the art of speaking - to obtain political success.

The difference between this ambivalence of sophistic teaching and today's values inversion is that the former was inherent to a teaching technique while the latter is frequently done intentionally and with evil purposes.

An example of such distortion or inversion lies in the fact of insisting in offering low quality education with the excuse that it is for the people and not for an Élite. However, insisting in low quality education for the people is a typical highbrow axiological attitude for it is an input to cultural deficiencies of a part of society that has not received and has no chance of better education.

Authors who specialized in mass communication and its educational role such as Gilbert Seldes, call attention for this vicious interpretation. One of the perils of such a poor interpretation of values is to stick to the lower end of the axiological standard and the vulgar. Another one is that when values are located too low many social achievements are shown as easy responses. In truth, society does not give away gifts such as success, wealth, beauty as shown in media commercials. These are conquered with effort, education and work. Such an axiological inversion is immoral, since it leads to delusion.

Another dangerous approach to values is self-centering, New or/and different values are not even examined because "ours" are good and there is a feedback of cultural poverty.

To summarize: inversion is somehow facilitated by a concept that people or mass equals ignorance and thus there is no need for better values.

But values, though different in their essence, are not totally independent. If in education we ignore certain axiological areas, we pave the road to subversion in the same way that when a person lacks care with his/her personal aspect, this phenomenon denotes a lack of respect for oneself and for others. In the same way, when some values (political, intellectual, ethical, religious) are the object of insistent propaganda (pro or against) all other values are caught in the process. For instance: the little attention given today to the correct use of language is not just a matter of speaking in a certain way. It is also a symbol of "not value" for a highbrow group standard and all the forms of what is called an elite behavior. Illich gives a good illustration of this phenomenon, calling it a "cacolatry" - worshiping the ugly.

In the educational field the inversion/subversion sometimes is not immediately seen. Its progress can be slow, step by step, but, if educators do not act its evolution can be galloping.

In such a process, media play a relevant role and educators frequently just blame it instead of using its enormous potential. Examples: James Gordon Bennett in 1834 said:

> *A newspaper can send more souls to Hell than all the churches and chapels of New York - besides giving money at the same time.*

Lobrot affirms-

> *In general, there is in modern civilization a parallel process to work that is the leisure process. This constitutes a real cultural mean . . . One can never assess the considerable input - in the cultural plan - of radio, movies, tv, newspaper, books, etc.* ⑥

And McLuhan in his radicalism says:

> *The word of the teacher and the textbook are paleontological processes in front of the information explosion of mass media*⑦

From the almost cynical pragmatism of Bennett through Lobrot and reaching McLuhan's extremes, the role of mass media in non-formal education is dangerously efficient. Deprived of educational values, means become the message. No need to mention, also, that the inversion/subversion of values is not to be stopped by repression but through an internal growth which may be called education.

AXIOLOGICAL "HOLES"

Authors who have studied the interpenetration of values, even belonging to different lines of thought such as Max Scheler and Jaspers recognize the coexistence of values and knowledge and the extreme to which both may arrive. According to Jaspers:

> *From the fight between chaos and the principles of order, History is born. For these reasons, Politics is the most important instrument concerning our coexistence in the world*⑧

One may thus reach the conclusion that the ethical sense of values in human society is also political. However, such a sense is not always perceived by politicians who overvalue aspects as security, defense, etc. Education does the same with purely cultural values.

One may observe then that there is a gap, an emptiness among values - an axiological "hole."

There are two possibilities in this emptiness both equally dangerous for society. One is that important aspects of the group traditions vanish inside this empty hole. Another is that strange values come in to occupy the space and this is a self-destructive process. To occupy these "holes" is not only a task of the school but, of society itself.

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⑥ M. Lobrot, *La PÈdagogie Ibstitutionnelle,* Paris, Gauthier-Villars, 1966.

⑦ *In* L. Oliveira Lima, *Mutacoes em Educacao Segundo McLuhan,* Petropolis, Vozes, 1968.

⑧ *Op. cit.*

SUMMARIZED CONCLUSIONS

An attempt to enhance the relationship between values, politics and education was done. Conclusions may be summarized as follows:

> **Education, Values and Politics**. These concepts are linked and cannot be dissociated.
>
> **Formal and Non-Formal Education**. To understand education as a process whose completion goes beyond schooling, it is necessary to consider the educational potential of all social agencies.
>
> **Politics as a Hierarchy of Values**. This feature of human society is what allows it to be distinguished from animal groups.
>
> **Education and Values in Social Imagery**. Society has its cultural patterns - images - and according to them, recognizes individual and social differences.
>
> **The Shifting, Inversion and Subversion of Values**. Values vary in time and space individually and socially. Therefore, there are great chances of several interpretations of the same values. Inversion and subversion may also occur. Process may be evolutionary or revolutionary, accidental or intentional.
>
> **The Role of Politics**. Politics and specifically educational politics is responsible for defining values as educational social objectives as well as for communicating and following up the process to attain such ends.
>
> **Axiological "Holes"**. Both education and politics are held responsible for axiological holes or empty spaces that are allowed to exist either by ignorance of their importance or intentionally. All empty spaces tend to be filled by any kind of values, even those non-educational.

A question, at this point, could be asked: what values would be the good ones?

It is not our purpose to give educational or axiological prescriptions or recommendations. However, if the relationship between education, politics and values is correctly understood, two values would emerge in the social as well as the individual aspects: social commitment and responsibility.

The first commitment of society in respect to education is the school. As seen, it is not enough, since non-formal education would be left out. Of course, the school is a response to social demands, but, is it the right one? No need to bring forth all the discussion around the role of the school as a social institution and how many authors oppose the idea of the school or, at least, school as it is (Illich, Reimer, Furter, Forcade, Charlot, Bourdieu, Passeron, etc.). Would it be just a totemic pole?

If problems affecting education are to be considered as reflexes of general social problems, one may be sure that just the school is not a response. Commitment means more than that.

It is the task and role of Politics to facilitate the interaction between formal and non-formal education and its values. Politicians must plan and operate an education for human beings.

And, mobilizing all technology and giving education all attention and support it needs, society would fulfill its ultimate value: responsibility.

Distinguished audience:

As I was concentrating my thoughts on preparing this lecture, I remembered a book written by the French author Dinouart in the 18th century named "The Art of Remaining Silent" and there is in this book something I would like to quote. "It is good to speak only when one has something to say that is more valuable than silence, silence may sometimes be wisdom for someone who is not bright and replace knowledge for one that is ignorant."

As I read this I was tempted to write the Committee that invited me a letter expressing my honor and gratitude and remain silent. In fact, I am not sure if what I presented here is better than silence. For this, I rely entirely on your judgment. Thank you very much.

PART III: PLENARY SESSION ADDRESSES

RETHINKING THE SCHOOL CURRICULUM TO TEACH TOLERANCE AND PEACE

Minda C. Sutaria
SEAMEO INNOTECH, Philippines

Introduction

The cry for peace everywhere in the world today has become as omnipresent as talk of the weather in social circles and in print and broadcast media. This can be attributed to mounting discontent, crime, personal violence, terrorism, confrontation and protest, experiments with drugs and sex and increasing break-up of families and communities happening across continents. So unsettling is the present situation that the biophysicist, John Platt, has appropriately described it as a "crisis of crises." Indeed it is a monstrous crisis that deserves more than a little attention from all of us.

The turbulence that humankind is presently experiencing is being exacerbated by the power of the media to bring scenes of unrest and violence closer to us. Modern communications technology can now bring Bosnia and other war zones and many other violent events into our bedrooms and living rooms and rob us of the serenity of our minds and the tranquillity of our souls.

The rising chorus of demands for peace around the world heightens the need for teaching tolerance and peace, and to do it effectively. This calls for a rethinking of the school curriculum to teach tolerance and peace.

The preamble of the UNESCO Constitution reads, "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." Tolerance is one of the defenses of peace and education is one way to build that defense. As we observe 1995 as the Year of Tolerance, let us take a closer look at how tolerance can contribute to peace, and contemplate how the school can be effective in promoting tolerance and peace.

We need to think more about tolerance, because intolerance which undermines peace is escalating everywhere - at home, at work, in society and across countries and when it goes to the extreme, it can kill. Think of the intolerance that has led to violent conflicts between married couples, or within a family, or between individuals and groups in our midst. Think of how intolerance may have led to armed conflicts in some parts of the world, to tragedies like the bombing of the federal building in Oklahoma, the gas poisoning in the Tokyo subway and a host of violent confrontations. These distressing events call attention to tolerance as a *sine qua non* to a harmonious and peaceful existence.

As I started to organize my thoughts for this paper, some questions raced through my mind. Why is there a need for rethinking the school curriculum to teach tolerance and peace? What does a rethinking of the school curriculum require? Does it call for a complete overhaul of the curriculum? Or would enrichment, infusion, a rolling adjustment or integration of the curriculum suffice to effectively teach tolerance and peace?

Whether a curriculum has to be completely overhauled or just enriched, infused, adjusted or integrated with tolerance and peace would depend very much on its status and content. If it has been newly revised and installed, and it has an adequate basis for teaching tolerance and peace, then it need not be totally revamped to accommodate these concepts, especially if it is still in its early stages of implementation. Enrichment, infusion, adjustment or integration may be the direction of the curriculum work to be undertaken in this case.

If the curriculum is due for revision, having been implemented for more than five years and does not have sufficient basis for teaching tolerance and peace, then it is wise to overhaul it and systematically build tolerance and peace into its values framework. This will entail more time and effort than the previous process, but the resulting curriculum will be worth all the time and effort expended especially if it is goal-oriented or results-oriented. This is not to say that the curriculum that is merely enriched, infused, adjusted, or integrated with tolerance and peace is less effective. The effectiveness of a curriculum depends on its content, the manner in which it is implemented and the way in which students are helped to learn what is intended to be learned.

Many teachers report that they have been successful in making their students learn effectively by heeding the Chinese saying, which I have improved upon as follows:

> *What I hear, I forget;*
> *What I see, I remember;*
> *What I do, I understand.*
> *What I do together with others,*
> *I understand and remember well.*

This drives home the point that student interaction is essential for optimal learning in the development of tolerance and peace.

Rather than pontificate on how to rethink the school curriculum to teach tolerance and peace, let me draw from the experience of some institutions in the Philippines to suggest a direction for rethinking the curriculum for the challenging task of teaching tolerance and peace.

Children and Peace Program: Shades of the Activity Oriented Curriculum

One day in 1987, some young boys and girls brought their war toys to school and ceremoniously buried them in the school's peace garden. It took them no little measure of sacrifice to give up their toy guns, helicopter gun ships, tanks and bomber planes, but they were proud and happy in the thought that their symbolic gesture called attention to the need for everyone in the community to contribute to peace. This was just one of the many interesting peace-focused activities in the peace education program of the elementary and secondary education departments of the Philippine Women's University.

The peace education program, now better known as the Children and Peace Program, was a spontaneous reaction of the children and youth to the heightening violence that was taking place in their midst. Disturbed by newspaper and broadcast reports that the politicians were importing guns, the children and youth launched a peace campaign that propelled them to march *en masse* to the House of Representatives to lobby for an act prohibiting the importation, manufacture and distribution of war-related toys. This marked the birth of the Children and Peace Program.

The children and youths' teachers saw to it that in their different subjects, they were provided varied activities that created situations for the manifestation of peace – related values such as, tolerance, understanding and cooperation. The teachers and the students' parents provided guidance and support for the peace-related projects and activities the students initiated. One such activity was a rally that the students mounted at TV stations to protest too much violence in their programs. In their language and social studies classes, they learned to write powerful letters to convey their indignation at programs and publications that dignify violence. They wrote hundreds of letters to local and national government officials, advertising agencies, movie houses, TV stations and publishers condemning violence in a genuine effort to promote a harmonious and peaceful environment.

The Children and Peace Program was later extended to young students in other schools through networking and institutional linkages and consequently brought new challenges. Today the children and youth involved in the program participate in national and international conferences. Their leaders have exchanged views and dialogued with their counterparts in Vienna, U.S.A., Japan, Geneva and England.

The Children and Peace Program of the Philippines which hews to an activity - oriented curriculum offers cues for rethinking the school curriculum to teach tolerance and peace. For those who subscribe to the definition that a curriculum is the sum total of all the experiences organized under the direction of the school for the purpose of changing and developing learners' behaviors and insights, this program can well serve as one model for rethinking the school curriculum to teach tolerance and peace. In such a curriculum, the students develop peace-related behaviors and insights by actively participating in activities that are largely initiated by them under the guidance and direction of the teacher with the support of the school authorities and the students' parents. They learn not just by talking and reading about tolerance and peace but by practising these values in meaningful situations as well.

The experiences of schooling that constitute the curriculum include both static and dynamic content. This means that a plan for some specific peace-related learnings may be established in typical static fashion, but its content may also stem from both the planned and unplanned but relevant experiences of the learners. The provision of relevant experiences serves to emphasize that dynamic qualities of the curriculum. Following this persuasion, the full curriculum can be known only after if has happened.

In progressive classes such as those that participated in the Children and Peace Program, the experiences involved in developing peace-oriented behaviors and insights largely stemmed form student - initiated activities motivated and guided by the teacher. Some activities were spontaneous, i.e., not inspired by the teacher but planned and launched by the students themselves as reactions to events and problems that were unsettling and tended to threaten inner, interpersonal, national or global peace or offshoots of earlier learnings or previous experiences. Such learning experiences that fall under the unplanned portion of the curriculum can be as effective as the planned portion in developing desirable peace-oriented behavior having been originated by the learners themselves as an extension of their earlier learning. Their active involvement in their own learning makes it effective. It takes skillful teachers, committed to tolerance and peace, to inspire their students to initiate relevant individual and group activities that provide experiences which lead to the attainment of tolerance and peace among them.

Enrichment, Infusion, Adjustment or Integration?

The curriculum may be viewed as a master plan for selecting content and organizing learning experiences for the purpose of modifying and developing learners' behaviors and insights. Following this idea, the specification of what is to be learned requires priority attention in rethinking the curriculum to teach tolerance and peace.

Another concern in rethinking the school curriculum to teach tolerance and peace is how to integrate these values in an existing curriculum and how to insure effective outcomes.

Let me cite an effort in the Philippines that purports to address these concerns. The Office of the Presidential Adviser on the Peace Process and the Department of Education Culture and Sports recently collaborated in a project to select and organize content for teaching tolerance and peace. The result of their collaborative effort is a peace module for grades four, five and six which is going to be tried out in the schools this school year, 1995-1996.

The module items to help students to develop skills and attitudes conducive to peace, to understand the processes that lead to harmony or conflict and to be aware of the various approaches to constructive conflict resolution, and to foster a learning environment where students are encouraged to work together and build a harmonious community that embodies the use of constructive conflict resolution approaches (Peace Education Module, 1995). It treats tolerance as an important building block of peace and links it with respect and concern for others, gender sensitivity, cooperation, interdependence, ethnic cooperation, religious harmony, managing political differences, sectoral concerns, unity in diversity and religious and cultural appreciation.

The peace module provides learning episodes for attaining different phases of peace that have been identified, namely: inner peace, interpersonal peace, social and national peace and global peace. The learning episodes focus on positive ways of building and promoting peace as well as on the study of conflicts and violence that are disruptive of peace. The learning areas are interrelated, and the teacher is advised to integrate them with the existing realities of every learner for each locality and region. They are easily integrated into the framework of minimum learning competencies in the present primary school curriculum and thus do not spawn problems such as how to maintain continuity and relevance in implementing the total curriculum.

The learning episodes are intended to influence attitudes and behavior and provide activities that will elicit the active participation of the learners. In every learning episode, the peace concept focus is indicated, e.g. "respect for others is important for interpersonal harmony." The subject area in which the learning episode is to be integrated, (e.g. social studies) is indicated, and so are the objectives, procedure, evaluation strategy and time frame. Considering that one reason why teachers fail to teach tolerance and peace effectively, although they realize the need for it, is the absence of appropriate curriculum guides and materials, the peace module holds promise of helping them improve their performance in developing these all - important values.

The term curriculum has been used in so many ways, and the many meanings attached to it tend to add to the confusion pertaining to curriculum work. We often refer to the hidden curriculum which refers to the kind of learning the students gain from the nature and organizational set-up of the school, the structure and processes in the classroom as well as the behavior and attitudes of the teachers and other school authorities.

While the hidden curriculum is intrinsic in the fundamental operations of the school, it is not part of the plan for leading the students into learning, but it influences their learning regardless of the intent. In fact, in many cases, the hidden curriculum proves to be more potent than the planned curriculum. This implies that repeated intolerant behavior on the part of the teachers or school authorities or students themselves may undo any good teaching on tolerance and peace. That is how powerful the hidden curriculum can be. It behooves the teacher and school authorities to make the school, particularly the classroom a kind of laboratory for practising tolerance, a key to peace-related behavior and insights.

As laboratories for learning and for practising tolerance and peace, classrooms will do well to provide for more communication and dialogue among individuals and among groups, for more situations for cooperation rather than competition, which may breed intolerance and peaceless behavior, and for more opportunities for prosocial socialization, both through in-school as well as out-of- school activities.

Research has shown that cooperative learning approaches have been effective in developing peace-oriented values, such as, respect and concern for others, interdependence and cooperation, which relate to tolerance. In rethinking the curriculum, the tremendous possibilities of cooperative learning approaches for contributing to tolerance and peace are well worth exploring and adopting/adapting.

Teaching for tolerance and peace is based on dialogue rather than on banking of knowledge and on teaching-learning processes that inspire creative and open-minded inquiry, foster self-reliant understanding and make learners cease to perceive teachers as merely agents for transmitting knowledge. Methodologies like sociodrama, role playing, group discussion and analysis, buzz groups and group work are consistent with dialogue.

One approach that may contribute to effectiveness in teaching tolerance and peace is multi-channel learning which seeks to thoroughly engage students in the learning process by harnessing and integrating a variety of paths to learning. It puts to good use what is presently known about effective teaching, facilitating distance learning, developing media materials and utilizing community and human resources as part of instruction. It is founded on the belief that learning takes place through a variety of interactions between the learner and the world outside. Such interactions take place along different paths to learning which are referred to as learning channels.

Learning channels refer to individuals, materials, activities and arrangements that mediate learning. These mediators of learning include teachers or facilitators, other learners, family members, people in the community, social experiences, special arrangements or groupings for learning, and educational materials of all kinds.

Learning channels also include the formal, nonformal and informal learning delivery systems, which, if systematically integrated, produce more effective learning. Distance education approaches utilized to reinforce learning acquired in the formal classroom fall under the nonformal delivery system while various means of organized but unplanned learning delivery systems, such as, literary musical programs, clubs, posters, slogans, media spots and other co-curriculum activities are subsumed under the informal learning system.

The Philippine experience in projects of the Regional Center for Educational Innovation and Technology of the Southeast Asia Ministers of Education Organization (SEAMEO INNOTECH) suggests that multi-channel approaches improve the quality of learning because (1) more interaction with human and material resources makes learning more effective, (2) more active involvement in learning enhances effectiveness and (3) the use of a variety of learning channels makes learning more interesting and motivates learning. In view of this, multi-channel learning approaches deserve to be considered in the quest for effective strategies for teaching tolerance and peace.

Teaching for tolerance and peace must not stop at cognitive understanding and even affective outcomes. To educate for tolerance and peace is to aim to galvanize learners into action on the basis of their peace-orientation. To be effective, it must involve critical reflection which should propel the learner to critical action. Such action subsumes both personal action, e.g., what an individual can do to make his environment more harmonious and peaceful, and social action, e.g., what he or she can do with others to promote peace.

The late Indian Prime Minister Rajiv Gandhi said at the third special session on disarmament in 1988, "History is at the crossroads. One road will take us like lemmings to our own suicide ..... the other road will give us another chance." I would like to believe that those of us who believe that education is our hope for peace have taken the other road. Let us join hands in building that road so that we can travel smoothly through it and attain peace within our lifetime.

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EMPOWERING TEACHERS AND TEACHER EDUCATORS TO TEACH THE VALUES OF TOLERANCE AND PEACE

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Introduction

Tolerance and peace. How easily the voice shapes the words, yet how difficult it is for our actions to exemplify the ideas. *Tolerance and peace.* How strongly we pay homage to the concepts, yet how modest the deeds done in their names. *Tolerance and peace.* From whence do we derive the temerity to utter these words when the reality of global conflict makes such a mockery of the very ideas? *Tolerance and peace.* Are they merely another set of ideas to press upon schools and teachers, while other political and social institutions go about the affairs of state in ways that threaten these enchanting concepts? Or are *tolerance and peace* indeed realistic aims for schools and teachers, as well as for cultures, nations, and the planet as a whole?

As I ponder these questions, I wonder whether I have anything new or worthwhile to say about the topic of empowering teachers and teacher educators to teach the values of peace and tolerance. What qualifies me, a rather ordinary citizen of the United States, to come half way around the world to say something about tolerance and peace in the context of teaching and teacher education? Some may think me qualified because I have studied and written about teaching and teacher education. But the work I do is limited in the ways most scholarship is limited. I study the little pieces into which big ideas can be broken, and then cast my findings in such protected prose as, "It seems to be the case that," or "some persons who have studied this problem believe that." Having spent all of my professional life in such a framework, where do I begin to tackle the grand ideas of tolerance and peace?

I will do so in a way unlikely to be tried by a wiser person. I will simply rush headlong into the topic. We have a saying in English about rushing in where angels fear to tread. Yet this is exactly what I shall do, for I do not have the wisdom of an angel, and I feel something of the fool in accepting the quite extraordinary charge to advance our understanding of how teachers and teacher educators might be empowered to promote tolerance and peace. I shall tackle this charge in three stages. The first stakes out a position on tolerance and peace, arguing that tolerance and peace cannot be feasible educational goals unless and until they are also the goals of a community, a society or a nation. The second stage subjects the concepts of tolerance and peace to close scrutiny, inquiring into their meaning and their proper applications in the context of education. The third step pulls together the first two in an effort to say how we might go about empowering teachers and teacher educators to teach the values of tolerance and peace. With this framework in mind, let us turn to the first stage.

Part I: Taking A Position on Teaching Peace and Tolerance

The position I wish to defend here is that tolerance and peace are not likely to come about merely by teaching these ideals to teachers or to children. That is, whatever it is we mean by tolerance and peace -- and the meanings are not so very clear to me -- they will come about merely by designing and implementing school curricula for tolerance and peace, or preparing teachers who know something about them, or by helping teachers to themselves become exemplars of tolerance and peace. Though these are tasks that must certainly be done, they alone will not achieve much in the way of tolerance and peace around the world. Something more than this must take place.

This something is that people, their cultures and their governments, must value tolerance and peace. These noble ideas must be adopted as ends to be attained in the course of human affairs, before they can become the proper and useful aspiration of the schools.

Now, having said that, we are led immediately into one of the most vexing aspects of educational theory: Whether the point of education is to "lead" a society, pulling it along into more civilized and humane forms of living, or whether the point of education is to "follow" a society, attaining for that society a pool of human ability and understanding needed to achieve what the society already desires. Most educational theorists with whom I am acquainted are what might be called "leading" theorists. They hold the view that if we who educate the young can somehow get them to understand and embrace the more noble ends of human existence, such as the *paideia* and *eudaimonia* of the ancient Greeks, then these young people will, as they grow into citizens, parents, and workers, lift the society up another rung on the ladder of civilization. Over a series of generations, the "leading" educational theorists argue, civilization will advance because of the marvelous contributions made by educators.

One of the most poignant statements of the "leading" position is offered by William Ayers, who in his recent book, *To Teach: The Journey of a Teacher*, 1 calls teaching "world-changing work." Ayers argues that people teach for many different reasons: "they love children or youth ... They may love what happens to themselves when they are with children ... Or they may become teachers because they love the world ... In either case, people teach as an act of construction and reconstruction, and as a gift of oneself to others." "I teach," Ayers writes, "in the hope of making the world a better place."

The "following" educational theorists have the opposite view. For them, schools and their teachers cannot aspire to a lived experience that exceeds by much the society of which these schools are a part. For the "following theorists", the aspirations of the schools are limited by the politics, economics, and social policy of the society. In their view, it is a waste of resources to call upon the schools to strive for ideals not represented in the larger culture, and not part of the ambition of that culture. The situation is something like a saying attributed to the U.S. President, Calvin Coolidge, who is reputed to have said, "If you want to lead a parade, it is best not to get more than two blocks out in front of it."

The distinction between whether schools lead or follow a society is grounded in another distinction, the realist/idealist distinction. The idealist set the purposes of the schools according to what they believe ought to be achieved in education, while the realists set their purposes based on what they believe can be achieved by the schools. The realists may not quarrel with the nobility of the idealists' ambitions, but they will disagree with the probability of attaining such ambitions in the absence of certain critical conditions. In the United States, a large proportion of educational theorists appear to be idealists, while a large number of policy maker (including legislators, school board members, and government workers) are realists.

The position I took moments ago, that it makes no sense to seek tolerance and peace in the schools unless the larger society seeks these as ends for that society, places me in the realist camp. It is a position of one who believes that schools by and large follow the society of which they are a part, rather than lead that society. Though I appear to be a realist, what I actually wish to do is to reject the distinction as I have cast it here. Let me explain.

As I view educators, at least in the western industrialized nations with which I am familiar, they typically appeal to social law and policy to recognize the importance of education. They do not, so far as I am able to ascertain, take the position that educational theory and ideals ought to drive the formation and implementation of social, economic and political policy in a community, a state, or a nation. Instead they seem content if the dominant policy apparatus acknowledges educational needs, or, at a minimum, does not harm the capacity of educators to do their work.

This attitude is a variation of the "following" conception of educational theory and ideals. Note, however, that the ground upon which we are standing has changed. The issue is not whether schooling leads or follows social norms and values, for surely the evidence is clear that it follows. Rather the issue is whether educational theory and ideals should lead or follow social policy. The case I wish to make is not very different from the one made by John Dewey in *Democracy and Education*. It is that education and government, particularly democratic government, are interdependent, and that government that reflects the highest ideals for the education of its young is that government with the highest interest in the flourishing of its citizens and the advancement of civil life.

Thus the position I am arguing here is that educators who seek peace and tolerance as desiderata for teachers and students have an obligation to argue for these desired ends as part of a larger social policy -- such that the community and the nation as a whole embraces the ends that are sought after and promoted in the schools of that nation. Put another way, I contend that schools do indeed *follow* social policy, but that educational theory and ideals should *lead* social policy. To say this another way, I want to argue that the point and purpose of educational theory is not simply to shape the work of the schools, but to shape the work of governments, businesses and societies. Educational theorists have for too long treated educational theory as a basis for directing the work of schools and teachers, not of politicians, economists, and social planners.

Though I have argued that tolerance and peace must be a concern of social, economic and political policy before it can be pursued successfully as a concern for schools, I have not defined what I mean by the terms "tolerance" and "peace." When one begins to explore these concepts, they are not quite so crisp and unambiguous in meaning as might be hoped. Let us turn now to an exploration of meaning, to see what light, if any, may be shed upon how these ideas might be promoted by teachers.

Part II - Exploring the Concepts of tolerance and peace

The words "tolerance" and "peace" are sufficiently common in most languages that one would expect that we are fairly clear about what they mean. Yet that does not seem to be the case. Consider the term "peace". In English we speak of "peace of mind," "disturbing the peace," "holding your peace," "keeping the peace," and "peace be with you." In nearly all of these expressions, the term "peace" refers to a condition of calm, serenity, or tranquillity. Occasionally there is also an implication of harmony, of being in tune with one's spirit, or with nature, or with fellow human beings or perhaps all earth's creatures.

On the other hand, I suspect that as employed by the organizers of this conference, the term is contrasted with war, such that by "peace" is meant the absence of war. This last sense of "peace" seems almost deviant. It calls to mind the word "cold," which usually defined as "the absence of heat." Here "peace" seems to mean "the absence of war." Does it not seem odd that the state to be desired would be defined by the absence of the state we want to avoid?

There are fascinating connections between the notion of peace as serenity or calm, and the etymology of the term "war." The word "war" appears to be derived from the Indo-European root, *wers*, which means to mix up or confuse. Its Germanic forms are *werza*, meaning confusion, and *werra*, which passed through Old French to be become *guerre*, the basis for the contemporary term "guerilla." The modern-day German term is *wrust*, as in *lieberwirst*, which is a kind of sausage -- a mixture of various meats. Thus the term "war" appears to be derived from a condition in which things were mixed-up or confused, while peace indicates a position of calm or tranquillity.

When we speak of empowering teachers and teacher educators to teach the values of tolerance and peace, what, precisely, are we saying? That we want them to promote a condition of tranquillity in contrast to a state of confusion?

Or is it the more dramatic claim that we want them to impugn the condition of war as armed hostilities among peoples? As I ponder this question, I am sometimes confused by whether the end to be sought is peace or the absence of war. Are the two different from one another? I believe they are.

I am struck by the possibility that a nation might experience the absence of armed conflict, but not experience harmony or tranquillity. The words "strife" and "turmoil" come to mind as conditions that characterize in trouble, but not at war in the sense of armed conflict. Given this distinction, it seems reasonable to argue that the promotion of peace is indeed something more than impugning war; it is the deliberate effort to achieve a level of serenity -- a notion well-known in the religious convictions of many who inhabit this part of the globe. In this case, however, peace is both a form of personal as well as civil and communal serenity.

The difference between peace as the absence of war and peace as the achievement of tranquillity or harmony calls to mind the difference between the desegregation of American schools and their integration. As you know, the United States has for nearly half a century declared the separation of races by school attendance illegal. That is to say, the schools must be desegregated. When one examines this word "desegregation" with a bit of care, it turns out to mean something like "the absence of segregation" (as one meaning of "peace" means "the absence of war"). To say that a school or school district is desegregated is not to say that it is integrated, in the sense that members of different racial groups get along with one another, or care for one another, or believe in their inherent equality and sameness.

Integration is an affirmative term, in the sense that it adds certain conditions and obligations to the less demanding word, "desegregation." To integrate means to take affirmative steps to ensure more than that the different races are no longer separated by school attendance. Integration calls for efforts to promote understanding, mutual respect, and beneficial intercourse among members of different racial groups. One of the meanings of "peace" also has this form, wherein the meaning is not merely the absence of war but the affirmative promotion of a way of associate living, wherein a reasonable order, serenity and harmony are sought after and achieved.

As one thinks about this more affirmative conception of peace, it becomes evident rather quickly that one of the major challenges to this form of peace is difference. That is to say, if we were all alike -- looked pretty much the same, believed rather much of the same things, and acted similarly under similar conditions -- it seems that it would be much easier to achieve this serene sense of peace I just described. There are simply many fewer things that would need to be overcome in order to exist in harmony with one another. On the other hand, if we are quite different from one another, it makes the achievement of harmony much more challenging.

The challenge of dealing with difference is, I take it, the rationale for the call to tolerance. Tolerance is a capacity or disposition to cope with difference, including difference of opinion, difference of appearance, difference of values, and difference of ability, to name but a few difference among human beings. When we say something like, "I just can't tolerate that," we mean, I think, that we cannot accept the difference between what we believe and what is being proposed. And when we say that what this world needs is more tolerance, we are calling for broadening our range of what is acceptable, of what is permissible before we begin to fight with one another over our differences.

On this view of tolerance, the connection between tolerance and peace becomes apparent. To achieve peace, in the sense of calm or serenity, in a world characterized by difference, one must practice tolerance. Tolerance thus serves as the means for achieving peace in a world of difference - *while leaving, to the extent possible, these differences undisturbed*. This last is a critical point, for one way to achieve peace is to engage in war in order to eradicate difference, as in the case of the so-called "ethnic cleansing" underway in Bosnia-Herzegovina. In that situation, tolerance is lacking, if non-existent, leading to a condition wherein difference becomes an occasion for war and not for peace.

The value of tolerance as a means of achieving peace under conditions of difference is, however, a two-edged sword. Of what shall we be tolerant? Are differences in wealth, particularly when these are extreme, occasions for the exercise of tolerance? What about differences brought on by deviance, as when certain persons bring harm to others through the commission of crimes or the exercise of cruel and unkind speech? How much tolerance must be accorded those who advocate hate, ethnic purity, human sacrifice, or political domination? A moral society faces a generally constant challenge in determining of what it must be tolerant, and how much tolerance must be granted.

Given the ambivalent nature of tolerance, it is too simple to contend that tolerance should be taught by teachers in our schools, for these remains the vital issue of how to determine what to be tolerant of and how much tolerance to grant when deferring to difference. We depend on a large system of moral values and religious convictions to guide us in the exercise of tolerance, and I would venture that these values and convictions must also be promoted if one is to succeed in the promotion of tolerance. This last raises a new set of thorny issues, as we ponder whose moral values and religious commitments are to be fostered in schools as means for achieving tolerance, among other virtuous outcomes.

Although the matter of the larger context of moral values and religious convictions must be explored if we are to gain a strong foothold on what is meant by tolerance and its promotion as an educational ideal, the task is imply to large to undertake here. My purpose was the more modest one of exploring possible meanings for the two concepts that are the main topic of discussion at this 42nd World Assembly. To describe what is required if teachers and teacher educators are to be empowered to teach these values, we must have some understanding and agreement on what we mean when we use these concepts. That was my objective in this second part of this paper: To flesh out a level of meaning sufficient to sustain a useful, and I hope worthy, analysis of how educators might be empowered to teach peace and tolerance. It is to this third and final part of the paper that I now turn.

Part III - Empowering Teachers and Teacher Educators

Given what has been argued in the first two parts of this address, what can be said about empowering teachers and teacher educators to teach the values of tolerance and peace? Up to this point, I have tried to make two critical points. The first is that the promotion of tolerance and peace in educational settings is more than an educational problem, it is social, political, and economic challenge. It is a goal to be debated and explored at the community, state and national levels, in an effort to achieve a measure of consensus on the worthiness of this goal. The second critical point is that while the words "tolerance" and "peace" flow easily off the tongue, they are not simple ideas. What is meant when one says that we must empower teachers to teach tolerance and peace is clear only in the most gross sense. As such, we must be both careful and clear in the promotion of these worthy aspirations.

In the course of exploring the meanings of "tolerance" and "peace," a few of the important features of these concepts were described. The first of these is the ambiguous character of the term "peace." On the one hand it is a limited concept referring to the absence of war. On the other hand, it is the more affirmative and robust concept of seeking after and attaining a tranquil, harmonious interrelationship among persons, their communities, their states, and their nations. The term "tolerance" also proved somewhat elusive, as it refers to the capacity or disposition to respect difference, but offers no guidance of its own on what we are to be tolerant of, of how much tolerance is right and proper in a given situation. A capacity for tolerance, necessary to the more robust conception of peace, must be under the guidance of some larger moral code if it is to be exercised as an act of reason in the achievement of human betterment.

With these two vital points as background, I want to turn to what I believe must be in place to empower teachers and teacher educators to teach the values of peace and tolerance. The first condition has already been argued. These noble goals must be valued by the society whose teachers and teacher educators are to pursue them. To achieve this condition, educators must take a position on the formation and implementation of larger social policies, showing how economic and political policy should respond to and promote worthy educational ends for children and youth.

In the United States, efforts of this kind are extremely limited. By and large, educational theorists and the policy makers and advisers are in separate camps, and have little regard for one another. Among the theorists that argue a position similar to the one I have developed here are the Critical Theorists or Critical Pedagogues. Paulo Freire is the most well-known spokesperson for this group, although the specific connections between education and politics emerge more clearly in the work of Henry Giroux, Stanley Aronowitz and Peter McLaren. These scholars are almost strident in their calls for congruence between educative and political and economic ends.② However, the anger, the critical stance, and the often difficult vocabulary and syntactical structures contained in the work by Giroux, McLaren and their associates have resulted in its gaining little attention among mainstream educational policy makers, a point thoughtfully explored by Jenifer Gore in her recent work, *The Struggle for Pedagogies*.③ Another group calling for closer ties between social policy and educational theory are the social reconstructionists, exemplified by Daniel Liston and Kenneth Zeichner.④ While not so steeply immersed in the critical tradition as Giroux and his colleagues, Liston and Zeichner seek ends quite similar to those advocated by the Critical Pedagogues. A third initiative is exemplified by a few of the leading educational reformers in the U.S., such as Ernest Boyer, John Goodlad, and Theodore Sizer. Among these three, Goodlad is, I believe, the most specific in calling for social law and policy that sustains schools as educative institutions whose task is to ready the young for active participation in apolitical and social democracy.

The second step in empowering teachers to teach the values of peace and tolerance is to clarify what we mean by these critical terms. Some effort in this direction has been made here, but more must be done. For example, peace is something that appears to obtain in settings,⑥ whether these be families, communities, states and nations. It is condition of a setting, wherein those who inhabit the setting do so in a state of serenity and harmony. In addition, peace is a condition that obtains between and among settings, such that two or more families, communities or nations are at peace with one another.

While peace appears best described as a condition of a setting, tolerance appears more a feature of a person's personality, an aspect of what I have elsewhere called a person's manner. ⑦ If I have understood these two concepts properly, a teacher would go about the promotion of peace in ways quite different from those for the promotion of tolerance. This point leads me to the third step for empowering teachers to teacher to teach the values of tolerance and peace.

If peace is a condition of settings, then it seems best taught through the participation of students and teachers in classrooms and schools are exemplars of peace. Thus the teaching of peace may not be so much a matter of studying peace as it is a matter of living and learning in *peace*. In saying this, I do not want to deny the value of what has been called "peace studies",⑧ for they can be a great aid in the promotion of peace. However, I want to emphasize the importance of acquiring an understanding of peace by becoming self-conscious and reflective about living in a state of peace. That is, learning peace by living reflectively in a condition of peace.

The achievement of such a condition is no modest attainment, particularly in societies where schools are centers of drug dealing, gang violence, extortion by fellow students, and simple bullying behavior on school playgrounds. If the classroom and the school are to be places where the values of peace are to be taught, they should be places that are at peace; safe, secure , and calm. The achievement of this state of affairs is more than a matter of empowering teachers; it is also a matter of calling upon government and business to acknowledge the value of classrooms and schools being able to exist in conditions of peace, and to actively assist in the realization of this end.

In contrast to peace, tolerance appears to be a feature of personality, a relatively stable disposition to act in certain ways. As such, we are here faced with the same problem raised in a number of Plato's early dialogues: Can virtue be taught? The topic of this address, Empowering Teachers to Teach the Values of Tolerance and Peace, seems to imply that if teachers and teacher educators were so empowered, they could teach these values. But we have known for thousands of years that the teaching of virtue is no simple task. It is among the most thorny and problematic aspects of ethics. How might this problem be resolved?

I have not solved the problem that nagged Socrates through so many of the dialogues, but I believe that the study of moral development has shown that much of our conduct is acquired from models: Parents, teachers, friends, sports figures, and others. Assuming this insight correct, teachers must themselves be tolerant, and practice tolerance in their classrooms, if their students are to acquire it as a result of their experience in classrooms. The view raises yet another challenge, for we do not generally screen teachers for tolerance, nor do we attend much in their education a teachers to the cultivation of tolerance and its promotion in classrooms.

If we are to make the cultivation and promotion of tolerance an objective of teacher education, I suspect that we will have to revise substantially our conception of what it means to prepare a teacher and when we do so. In the U.S., for example, beginning teachers are in search of method, not manner. They seek the skill and procedures needed to manage a complex classroom environment, and are little interested in the cultivation of their worn values that will later assist them in passing these values on their students. Only after teachers have taught for a period of time, and learned how to organize and manage their settings with nearly automatic skill are they ready to consider exploring the normative and educationally profound dimensions of their work. Unfortunately by the time such readiness for the promotion of more grand and noble educational ideals appears, teachers have generally become employees of the systems of schooling that tend to value expediency, measurable outcomes, and tangible results with children.

Thus the promotion of tolerance and peace calls, in my view, for rethinking both the nature and duration of teacher training. It calls for those who train teachers to be as attentive to manner and to morally grounded pedagogies as they are to instructional methods and to the achievement of results leading to employment or national workforce development.⑨ It also calls for teachers to be as attentive to the reconstruction of their own personalities and values as they are to the promotion of these values in the children they teach.

The final step in my modest scheme to empower teachers to teach the values of tolerance and peace is to undertake an extended study of efforts to promote tolerance and peace. By calling for the serious study of this endeavor, I mean to achieve two distinct outcomes. The first is to learn more about what it is we are trying to do when we set about to teach tolerance and peace. The second is to assure ourselves that we are accomplishing what it is we believe we are accomplishing. The creation of classroom settings that foster peace and the nurturance of personal dispositions for tolerance are complex, little understood activities. As such, we can engage in this work with the best of intentions, only to find that we have little or no effect, or even worse, quite the opposite effect.

In this regard, I recall the effort 20 years ago to introduce nutritional studies into the elementary school curriculum. Teachers were given special training, new curriculum materials were designed and distributed, and the work was begun with the promise of improved health for all children in schools. Some months after this effort got underway, I visited a school where it was pursued with great enthusiasm. I remember asking a fourth grade student what he thought of this new curriculum. Expecting him to respond with excitement, I was dumbfounded when he answered, "it's just another course to get and F in."

Tolerance and peace are wonderful ideals, but the mere fact that we as educators attend to them is no basis for believing that our students are, or that in pursuing these grand ideals, we are achieving with our students what we think we are.

Research and evaluation are essential to the longer term empowerment of teachers to promote great ideals. Without them, the enterprise may go far astray, without our even realizing that this has happened.

In summary, I have argued that there are at least four steps to be taken to empower teachers and teacher educators to teach the values of peace and tolerance. The first is the pursuit of educational ideals as critical components of political and economic policy, such that the schools are promoting peace and tolerance in the context of these ends having been adopted by the larger society. The second step is the careful analysis of the meaning of these concepts, so that we are in a better position to grasp their applications in educational setting as well as to be clear in what we are asking when we call for the teaching of tolerance and peace. The third step is to differentiate the design of settings where tolerance and peace are practiced as part of the life of that setting from direct instruction on the topics of tolerance and peace. In addition, I called attention to the importance of distinguishing a teacher's method from his or her manner, and to changes likely to be required in teacher education if we are to cultivate manner as well as develop method. The fourth step and last step is to become engaged in the serious study and evaluation of efforts to teach tolerance and peace, so that we can both learn about these activities as well as hold ourselves accountable for doing what it is we believe we are doing.

In this rather long address on the promotion of tolerance and peace by teachers and teacher educators, I hope I have shed a little light on what it might mean to do this, as well as on the conditions necessary to do it a measure of success. I believe these are values of profound import, and that they ought to define a significant part of what we mean when we speak of the education to accomplish than the promotion of tolerance and peace. In this effort, I am heartened by the words of the biologists, Lewis Thomas. Writing in a delightful little book entitled *Late Night Thoughts on Listening to Mahler's Ninth Symphony*, he says *I maintain, despite the moment's evidence against the claim, that we are born and grow up with a fondness for each other, and we have genes for that. We can be talked out of it, for the genetic message is like a distant music and some of us are hard-of-hearing. Societies are noisy affairs, drowning out the sound of ourselves and our connection. Hard-of-hearing, we go to war. Stone-deaf, we make thermonuclear missiles. Nonetheless, the music is there, waiting for more listeners.*⑩

The way to get more listeners, I believe, is to empower teachers and teacher educators to teach the values of tolerance and peace. But that is not so simple as might at first seem, as I hope I have shown here. Yet there is little that one can imagine that is a more important charge for education, as I hope I have also made clear. The music is there, waiting for us to listen.

Notes

① New York : Teachers College Press, 1993, P.8.

② For a powerful introduction to Critical Pedagogy, see Peter McLaren, *Life in Schools : An Introduction to Critical Pedagogy in the Foundations of Education* (Second edition ; NY : Longman, 1994). Other key works, in alphabetical order by author, include : Stanley Aronowitz, *The Politics of Identity : Class, Culture, Social Movements* (NY : Routledge, 1992) ; Paulo Freire, *Pedagogy of the Oppressed* (New Revised 20th-anniversary edition ; NY : Continuum, 1970, 1993) ; henry A. Giroux, *Ideology, Culture and The Process of Schooling* (Philadelphia : Temple University Press, 1981), *Border Crossings* (NY : Routledge, 1992), and Giroux and McLaren,

Eds., *Critical Pedagogy, the State, and Cultural Struggle* (State University of New York Press, 1989) ; Peter McLaren, *Schooling as a Ritual Performance* (Second edition ; NY Routlegde, 1986, 1993) ; Iea Shor, *Critical Teaching and Everyday Life* (Chicago : University of Chicago Press, 1980, 1987) ; Ira Shor, *Empowering education : Critical Teaching for Social Change* (NY : University of Chicago Press, 1992).

③ New York : Routlegde, 1993.

④ See Deniel P. Liston and Kenneth M. Zeichner, *Teacher Education and the Social Conditions of Schooling*. New York : Routledge, 1991.

⑤ The following books by John I. Goodlad give the clearest indication of his interest in the formation of social policy that sustains the educative and democratic interests of schooling ; *What are schools For?* (SECOND EDITION, 1994, Phi Delta Kappa Educational Foundation); *A Place Called School* (New York : McGraw-Hill, 1984) ; and *Teachers for Our Nations Schools* (San Francisco : Jossey-Bass, 1990).

⑥ I use the term here as it is employed by Seympur Sarason in *The Creation of Settings and the Future of Societies* (San Francisco : Jossey-Bass, 1976).

⑦ Gary D Fenstermacher, The Concepts of Method and Manner in Teaching, in Fritz Oser, Andreas Dick, and Jean-Luc Patry, Eds., *Effective and Responsible Teaching* (San Francisco : Jossey-Bass, 1992), pp. 95-108.

⑧ I refer here to the work of such peace educators as Betty Reardon (*Comprehensive Peace Education : Educating for Global Responsibility ;* Teachers College Press, 1988), Birgit Brock-Utne (*Educating for Peace : A Feminist Perspective ;* Pergamon, 1985), and Ian Harris (*Peace Education ;* McFarland, 1988). For a different approach, see Thomas J. Lasley, II, *Teaching Peace : Toward Cultural Selflessness* (Bergin Garvey, 1994).

⑨ On this point about pedadogies, see Gore, previously cited, and also the work on caring pedagogies developed by Nel Noddings, (e.g., *The Challenge to Care in Schools*, NY : Teachers College Press, 1992) and Jane Roland Martin (e.g., *Schoolhome*, Cambridge, Massachusetts : Harvard University Press, 1992).

⑩ Lewis Thomas, *Late Night Thoughts on Listening to Mahler's Ninth Symphony* (New York : Viking Press, 1983), p. 105. For another optimistic appraisal of the potential of human beings to live moral lives, see James Q. Wilson, *The Moral Sense* (NY : Free Press, 1993).

LEADING THE WORLD TOWARDS TOLERANCE AND GLOBAL PEACE : SOME OBSERVATIONS ON THE ROLE OF TEACHERS AND TEACHER EDUCATORS

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I The Theme

This World Assembly has set out to explore what teachers and teacher educators can do, presumably all together and across the world, to foster tolerance and global peace. It is an enterprise both grand, and forlorn when we look at the range of conflicts (and not only the military ones) which confront the world community this year. But these two priority areas - tolerance and peace - must be important if the United Nations, out of all its options, chose them as themes for its fiftieth anniversary.

To focus on this huge topic, the Assembly has concentrated on four sub-themes:

- reworking the school curriculum;
- the attitudes and roles of teachers and teacher educators;
- how to ensure success for international efforts at collaboration; and
- empowering our profession to take the lead.

It is an awesome task to keynote the last-named sub-theme. The danger is that, overwhelmed by the size of the assignment, we will fall into platitudes and generalizations on which no credible strategies could ever be built.

Because the territory to be covered is too vast even to attempt drawing a detailed map of it here, I have decided to talk about fundamentals, the bases on which to build some strategies which might just possibly work. I will address four aspects of the theme.

Four aspects of the theme:

Firstly, the conference theme is an example of the problem confronting all of education, namely, that it runs in the opposite direction to many other, non-educational, world-wide forces. Many influential people and groups want educational policies to focus on what is utilitarian, rather than on what is value-bearing; on what gets their country ahead of the rest. So educators may find themselves unpopular or unsupported if they give priority to tolerance and peace. *Secondly*, schooling designed within old frameworks, old paradigms, will not deliver us tolerance and peace, largely because there are new ways of generating and handling knowledge now. We must identify and then use those framework shifts already occurring around the world, in spite of what the economists tell us. *Thirdly*, there is an emerging awareness around the world of what it means to be a "global citizen." Educators must understand what are the implications for the generation of children now in school. And *fourthly*, if we are serious about encouraging people to believe in tolerance and peace, teachers, teacher educators and particularly school leaders will have to engage the touchy subject of how beliefs are formed; and that is hazardous territory.

In selecting these four aspects, I have made the deliberate choice not to discuss (except incidentally) other areas mentioned in our conference prospectus - like the contributions of governmental and non-governmental organizations; parents and the community; school management preparation programs, and the roles of other agents. Indeed, I shall say very little about educational leadership as such, about which there is a large, extant, theoretical literature. The four aspects will affect anything educators choose to do about tolerance and peace - and it is my sincere hope that they *can* do something immediate, significant, constructive, but long-term in its effects. Let us make a start, then.

II Beyond the Instrumental and the Utilitarian

When the United Nations, for its fiftieth year, declared 1995 as The Year of Tolerance, it was flying in the face of international curricular and policy trends in education, for the past decade at least. Where exactly do you think teaching about tolerance and world peace should appear? The young generation, those of them who are not already alienated, do not have to be convinced about the urgency of tolerance and global peace; their main concern is that the delicate, interlocked ecological system called Earth may be lethally wounded by the time they inherit it.

And, of course, we would be *expected* to say that encouraging tolerance and peace in the world is a task for educators but, in this case, that may be just the right answer. Teachers have the unique role of enculturating the next generation; of preparing them to be fully contributing, wholesomely functioning members of the local and the world community; and then of formally inducting them into their adult role. Teachers and their students might also change the views of public leaders in the process. Consider the implications of this story which Rick Slaughter and I told in our book *Education for the Twenty First Century (1994:* 18-19).

During the 1970s, the schools in Cowell and Cleve on South Australia's Eyre Peninsula developed within their school grounds fauna parks where children tended, reared and learnt about animals indigenous to the district, some of them endangered species. The prime mover in establishing the parks was a local resident, the Lutheran pastor, Dr. John Wittwer, whose hobby as a field naturalist had made him a world authority on marsupials. The students of those two schools acquired a well-informed concern about native animals threatened with extinction by the farming patterns of the district, not least by the destruction of fauna habitats through land clearance.

Once the parks were established, evidences of a gentle transformation of attitudes began to occur in those districts. One farmer would leave a stand of native trees rather than clear it for cultivation. Another would re-plant an area with natural vegetation. Another would fence off a section of bushland known to be the habitat of a rare species of wallaby. Obviously, in conversations across the breakfast table and in many other incidental ways, the children were changing their parents' knowledge about conservation, about how to be sensitive stewards of the land and of the delicate creatures which lived off it. It began to be obvious that no one is more effective at educating adults than are their own children! So one teacher remarked, "If you want to change the world, then tell the kids first". He meant that generating new ideas about the world and propagating them are tasks which can indeed be entrusted to the young. Children can be powerfully persuasive missionaries. What we need to do is to produce a sufficient number of teachers capable of putting those needed transformations before the rising generation. "Teaching as a subversive activity" revisited? That *can* be literally dangerous.

III Framework Shifts

And that brings us to the second aspect of the topic. The changing paradigm about knowledge will accommodate much more easily than the existing one, the notions of tolerance and world peace; in fact those qualities belong with the new paradigm, not the old. We wrote our book (Beare and Slaughter, 1994) about the future of schooling out of growing frustration. On being asked to assist schools and systems in their planning for the next century, we found ourselves continually confronted by plans based upon a world-view which was quite clearly going out of date, and quickly. It seemed to us, futile to deal with such plans unless we first confronted the frameworks of thinking which produced them. If we could draw with some accuracy what worldview the Twenty First Century citizen would take for granted, perhaps then we could build suitable schools and curricula.

Without looking far into the futures we found, and without having to try very hard, we could see major trends which are already altering some of the most basic assumptions about life on planet Earth. Many commentators have been making the point for several decades that we are at a major divide in history, but there is not much evidence that schools and school systems are based on these rapid, fundamental, and structural changes, or that the futures-related tools and techniques which have been around for more than forty years are standard equipment of teachers, of school administrators, or of educational policy-makers.

One of the first to draw attention to this historical divide in thinking was Marilyn Ferguson in her book entitled *The Aquarian Conspiracy* (1980). As a journalist and author, she was struck by the fact that a similar world-view was emerging simultaneously in the fields of medicine, education, the social sciences, economics, government, psychology, religion and politics (the fields she refers to). She called it "the whole-earth conspiracy" (Ferguson, 1980: 23). She became convinced that a fundamental shift in beliefs was occurring, wherein people "found themselves rethinking everything" (ibid..: 24),

The great Catholic scientist-priest Teilhard de Chardin (1959) was a constant source of insight, she found; it was he who coined the [illegible] ideas were being generated about how the world was formed, and that the old creation myths had gone out of date. He suggested that humankind, as part of the species on planet Earth, were capable of continuous transformation and transcendence. The new perspective, Ferguson observed, was about the ecology of everything, about connectedness, about what has been termed the "everything-hangs-together" philosophy. Physicists like Paul Davies (19[illegible], 1991) are now calling it TOE, a "theory of everything", a new integration of knowledge, harmony and balance among the parts - peace, in fact, and acceptance (another word for tolerance) - are absolutely basic in the emerging paradigm.

The problem is that we have a one-best-way of schooling, which all countries of the world seem to copy as though there could be no other, and it has been built on the scientific method, on rationality, on one standard and acceptable way of developing knowledge, systematizing it, and of passing it on. It is mechanistic rather than organic, structural rather than florescent. It is a frame of thinking which will have trouble surviving in the Twenty First Century.

We inherited it three hundred years ago when the Age of Scientific Enlightenment supplanted the medieval view about the world: "the notion of an organic, living and spiritual universe was replaced by that of the world as a machine, and the world-machine became the dominant metaphor of the modern era." (Capra, 1982: 38). It is [illegible] Science [illegible] knowledge by breaking any phenomenon into its component bits, piece by piece, and analyse these pieces. Once examined, we build up logically and systematically, by synthesis, an understanding about the whole. The same empirical, piece-by-piece approach was applied to Newtonian physics, biology and living organisms, systems theory, medicine, psychology, even to economics and political systems - and, of course, to education and vocational training. Capra (1982: 12) explains:

> In the past three hundred years... we have been driven by the belief in the scientific method as the *only valid approach to knowledge*; the view of the universe as a mechanical system composed of elementary building blocks; the view of life in society as a competitive struggle; and the belief in unlimited material progress to be achieved through economic and technological growth (emphasis mine).

The characteristics of the scientific method have become virtually the underlying creed of modern education (Harman 1988: 29-33; Beare and Slaughter, 1994: 56 -61). The litany is as *follows*:

> ***Reductionism:***
>
> The way to knowledge is to reduce things to their component parts, and to examine each part in detail. By building up our knowledge of the individual pieces we will come to an understanding of the whole. Science is therefore reductionist; scientists become specialists, with ever increasing sophistication about particular sub-disciplines. *So this is how schools get their subjects, it is why we have specialist teachers, and why the curriculum is structured the way it is.*
>
> ***Positivism:***
>
> The only scientific way to establish knowledge about the universe is by [illegible] observation [illegible]. By experimentation and measurement, [illegible] the physical [illegible] reliable [illegible] knowledge. *This is why science and maths are pre-eminent in the curriculum. And this approach underlies most teaching methods.*
>
> ***Materialism:***
>
> The empiricist works only with what appears substantial and real, insisting on only sensory evidence which can be examined. Even what we describe as consciousness or awareness are to be understood by analysing the physical and chemical processes in the body. *So the most highly regarded subjects in the curriculum are the empirical ones, based on rational analysis. The expressive, the artistic and the discursive are rated lower in importance.*
>
> ***Objectivity:***
>
> There is a clear distinction between the objective world (which any observer can perceive and which all observers will read in the same way) and subjectivity (which is limited to the privacy of one's own brain and consciousness). What is objective is reliable; what is subjective is unreliable unless several people

[illegible] conclusion. These two characteristics provide the rationale for most curricular work in schools.

Rationality:

Reason is the indispensable partner to empiricism. The application of reasoning, rigorous logic, dispassionate (and therefore value-free, or unemotional) rationality, especially when based upon observed phenomena, is the only safe method whereby to advance knowledge. *So values formation has always been an incidental rather than a central part of the curriculum.*

Quantitative analysis:

It "stands to reason", then, that qualitative properties are best reduced to quantitative ones, to what can be weighed, measured, rendered objective and assessable. *These two properties explain educators' practices on examinations and assessment, on measuring progress, on promotion and certification, and our concern with outcomes and results.*

Anti-Enchantment:

Goldberg (1983: 18) argues that "scientism", an unnecessary belief in science's one best way, has devoured other fields of knowing.

> Flushed with success, the juggernaut of science gobbled up terrain formerly held by philosophy, metaphysics, theology, and cultural tradition. We sought to apply the methods that worked so well in the material realm to answer questions about the psyche, the spirit, and society.... Over time, our organizations and educational institutions made scientism the sine qua non of knowing, the model for how to think.

[illegible]

In short, almost everything about Twentieth Century schooling is built on the scientific method. The division of knowledge into subject areas is based upon that analogy. The way we examine and assess student achievement, and then report it; the division of learning into age-grade levels; the way teachers specialize in subjects; the linear progression in curricula; even the way schools are organized and the roles are assigned among teachers - they all follow the inexorable logic of scientism! And almost all schools across the globe have chosen to follow this same logic.

As Ken Wilber (1983: 23) and others have pointed out, a scheme for knowledge prediction built on so small a base and which dismisses anything which was not material was bound to become a nonsense. "This position on the part of scientists," Wilber says, using Whitehead's phrase, "is pure bluff..., the bluff of the part playing the whole". And this is the important point. The scientific method has advanced the world's knowledge enormously, and its achievements are not to be devalued, but it cannot exert an exclusive claim on the generation and validation of knowledge.

One of the most profound reasons for questioning this narrow approach to science is that it has begun to recoil on itself, producing counter-intuitive findings and some developments which will not fit into its own tidy, materialistic, mechanistic paradigm. Not least is this the case with the purest of the pure sciences, physics. Harman (1988: 100) comments: "The ultimate triumph of reductionist physics is to demonstrate the *necessity of a new paradigm which goes beyond reductionist science*". And it has made people question what scientific theory really is.

That awkward, independent scientist James Lovelock who invented the concept of Gaia, of one complex living system called Earth of which we are all parts, has this to say about scientific theory-making. He first points out that the words *theory and theatre* have a common origin.

> A theory in science is no more than what seems to its author a plausible way of dressing up the facts and presenting them to an audience.... A theory that is elegant, inspiring, and presented with craftsmanship is universally appreciated. But hard-working scientists like best theories that are full of predictions.... It matters little whether the view of the theorizer is right or wrong: investigation and research are stimulated, new facts discovered, and new theories composed.

And he leads the chapter with a quotation from Pareto: "Give me a fruitful error every time, full of seeds, bursting with its own corrections". But notice what both writers have done. They have changed the organizing metaphor. Do that and you will remake your theory; and it is precisely that which is occurring across the world.

The case of Edelman: There has been a spate of writings from scientists in recent years along these lines, questioning science's own certainties and beginning to change its metaphors. To illustrate the extent of the change even among scientists, consider the case of Professor Gerald Edelman, who won a Nobel Prize for his work on the nature of the human brain. He has taken to task the scientific community for its use of imagery about machines to describe living organisms (Cornwell, 1992:4). "There is a tendency in every age," he said, "to compare the brain with the key technology of the [illegible]. The mathematician Leibniz thought of the mind as a flour mill, a piece of machinery. [illegible] a telephone exchange [illegible] a computer. [illegible] "genuinely [illegible]" [illegible] kind of imagery leaves out [illegible].

> Computer codes simply can't encompass the infinite range of human language, imagination and metaphor, our ability to hold intelligent conversation and create works of art.... our sense of being individuals .... It's a purely objective, determinist viewpoint that doesn't include *me*.... Physics and computing cannot account for this sense we have of looking out on our world from within.

And then, in a beautiful analogy all the more astonishing for someone so well credentialled as a scientist, Edelman asserts that:

> each individual's brain is more like a unique and unimaginably dense rainforest, teeming with growth and decay. It is less like a programmed machine them an ecological habitat that mimics the evaluation of life itself.

Simply stated, then, human beings have always widened the window on knowledge by using imagination, by finding new metaphors which release us from images which now imprison us. Various writers have made a strong case for re-establishing the validity of the qualitative dimension of human experience: there are some aspects of human experience which it is simply dangerous not to admit as knowledge. Berman (1981) calls this process the "re-enchantment of the world", and McDonagh (1986: 77-78) talks of it as freeing the human community "from the grip of the machine metaphor" and developing "a new story or myth of the emergence of the Earth" based upon "modern ways of knowing". The new mode of viewing our world will show:

> without a shadow of doubt, that the universe does not run on mechanistic principles.... It shows the old story (of the past three hundred years) to be shallow in comparison to the new one's magnificent span of twenty billion years. It also tells us that unless we abandon mechanistic science and technology we place in jeopardy the future florescence of this beautiful Earth.

So it is the old paradigm which is the problem. The new paradigm puts tolerance, acceptance, harmony, poise and peace at the very heart of our cosmology. Sadly, the one-best-way of schooling is based on the old paradigm! Can we make our teachers and their students aware of that?

IV On Being Global Citizens

And so to our third theme, namely that this generation of young people must become literally world citizens if humanity is to survive as a species. We have passed some chastening milestones in 1995:

〈

〈 The Second World War ended fifty years ago this year. Very few of our teachers had even been born then; so what do they know about a *whole* world being at war?

〈 It was fifty years ago this year that the first atom bombs were dropped, on Hiroshima and Nagasaki. The Atomic Age had arrived in which any nation can now trigger the collapse of the world's ecosystem.

〈 Twenty years ago this year, the Vietnam War ended with the fall of Saigon. It was the war which killed a lot of the mythology about Western Superiority, about colonialism, and about Euro-centric thinking.

〈 We have just passed the tenth anniversary of the nuclear meltdown in the Chernobyl Power Station in Russia, which produced radiation fallout right across Europe, an event which proved that what happens within the borders of one country is not solely that country's business.

〈 Events this year have demonstrated that, no matter where we live on the earth, we are in hazard unless everyone espouses tolerance and peace; consider the civil wars in Central Africa, Bosnia, North India, Sri Lanka, the terrorism from Oklahoma City, the gas attacks in Tokyo, the earthquake in Japan, the oil spills in Russia. Ours is an interconnected world.

Internationally Oriented Schooling:

But we could generate tolerance and peace if this generation could be made to feel supra-national. In 1990, the international business consultant Kenichi Ohmae in his book *The Borderless World* described how the new interlocked world economy is in the process of destroying the self-contained nature of the nation-state. "The borderless world" is a phrase now widely used. Events elsewhere affect our daily lives; Ohmae (1990: 19) has put it this way:

> Today ... people everywhere are more and more able to get the information they want directly from all corners of the world. They can see for themselves what the tastes and preferences are in other countries, the style of clothes now in fashion, the sports, the lifestyles.... Leaders can no longer keep citizens in sub-standard housing because people know - directly - how others live elsewhere.... They can sit in their living rooms, watch Cable News Network, and know instantaneously what is reported in the United States.

Ohmae is not alone in his thesis. In his prophetic book *The Work of Nations: A Blueprint for the Future* (1991) Robert Reich (Harvard Professor, Rhodes Scholar, and now a member of President Clinton's cabinet) discusses whether "the idea of the nation-state as a collection of people sharing some responsibility for their mutual well-being" is not already passé. The reason is that the global economy has produced an international marketplace in which large and small companies buy, sell, lease and franchise component parts and services across the globe, virtually disregarding national boundaries. They even use the currencies themselves as though they are components to be traded along with goods, services and know-how. The very idea of a national economy, then, is losing its meaning, asserts Reich (ibid.: 8). Money can move fast and almost invisibly; functions, production, and finance can be shuffled across the globe. Ohmae (1990: viii) observes dramatically, "Nothing is *'overseas'* any longer".

And Walter Wriston's book *The Twilight of Sovereignty* (1992) puts the same view, arguing that national boundaries are becoming increasingly irrelevant, and that the trappings of sovereign power are being leached away. Yet the world community marches on regardless, he says:

> No matter what political leaders do or say, the screens will continue to light up, traders will trade, and currency values will continue to be set, not only by governments, but by the global plebiscite.

If that is the case, then schools or school systems can no longer be parochial or insular about their curricula or about the performance levels of their students, for these school leavers will find themselves in an international workplace alongside of, or in competition with, people from neighbouring countries, and where the jobs themselves (and their existence) depend on international rather train national conditions. Their credentials must have international currency. It is simply no longer good enough for students to compare their performances only against those of other students in the same year in the same city, province or country. What is learnt in school by young people of their own age in Japan, Canada, South America, Europe, South Korea, or India is directly relevant to them.

This generation of young people, therefore, must learn to become global citizens, with an education and a curriculun self-consciously international. They must be confident about functioning easily and responsibly in a global community. And particularly in Asia. China's population is already ten times that of Japan. Indonesia is the fourth most populous nation on earth and by far the world's biggest Muslim country. This is the region with explosive economies. There is simply no excuse for schools anywhere not to make the present generation of students thoroughly familiar with the countries in this region.

Indeed, Ohmae (ibid.:20) makes an interesting case to show that the more we educate people, the more they become "global citizens." The poor and uneducated are anchored to time and place, and are subject to manipulation or exploitation - political, religious, financial. But the rich and the educated become independent and free. It is only the citizens of poor countries who are nation-bound and bordered. At the point when the per capital GNP exceeds a certain level (about $US 10,000 a year, he estimates), religion, government, nationality and sense of locality lose their importance and people become international in their interests and orientations. For *Talent*, the world is borderless. They need the world, their world, to be tolerant and at peace.

Out of this kind of context, there has developed a global, interconnected web of enterprises and activities, separable into small parts, interdependent, and the whole no longer owned by anyone. No one country any longer owns motor car manufacturing, or footwear and textile production, the computer industry, or food processing. No one and no country owns companies the way they did during the industrial revolution when big factories dominated the economy. There is simply no place for bureaucracy in these enterprises, either public or a private; for bureaucracy belongs with the Industrial Revolution. The service sector now employs 70 per cent of the workforce in the United States, 60 per cent in Japan, and, even now, 50 per cent of the newly industrialized country of Taiwan (Ohmae, 1990: 15). Ohmae goes on:

> If you look at the prosperous nations today - Switzerland, Singapore, Taiwan, South Korea, and Japan - they are characterized by small land mass, no resources, and well-educated hardworking people who all have the ambition to participate in the global economy. Having an abundance of resources has truly slowed down a country's development.... In a truly interlinked, global economy... the prosperity of countries depends on their ability to create value through their people, and not by husbanding resources and technologies. (Ohmae, 1990: 9)

Companies are now loosely connected networks of cooperating units.

> What is traded between nations is less often finished products than specialized problem-solving (research, product design, fabrication), problem-identifying (marketing, advertising, customer consulting), and brokerage (financing, searching, contracting) services, as well as certain routine components and services, all of which are combined to create value (Reich, 1991: 113).

The company does not need to own these contributors to its product; it merely requires a contract to ensure that they are supplied on time, to the right specifications, and of an acceptable quality. In fact, it is more economical for the firm not to carry these expensive overheads, but to buy contributions when they are needed.

> In fact (he goes on) relatively few people actually work for the high-value enterprise in the traditional sense of having steady jobs with fixed salaries.

Because this international web of enterprise is so heavily dependent on skill, knowledge, and an educated workforce, probably for the first time in history education and schooling are at the heart of international well-being, and will be required to deliver quality learnings. What we are likely to see, then, are the following:

- The acceptance worldwide of the concept of "education markets" as the basis for planning and practice, and an international trade in education, with privatized provision of educational services and schooling, itself copying the international web of other enterprises. Education also will become an international industry functioning in a borderless world.

- Fewer teachers, but more highly paid. Since salaries are the biggest item on any budget, and especially education budgets, education will be made less labour-intensive. We will see some *instruction* by means of sophisticated technology. Teachers themselves will change their work practices and traditional orientations (Beare, 1995).

- A movement towards rapid, tightly targeted, efficient learning;

- A movement away from one kind of provider, and towards pluralized provision ("service at a contract fee for a particular *product*");

- A possible demise of local, state or national systems, and disaggregation of the big centralized systems. There will be an international trade in good learning practices and in packaged programs, with the practices in any one school or system increasingly held up against best world practices.

These developments will not all be good, but the trends are already in motion. The simple fact is that we cannot remain wedded to the way education is currently provided, we simply must *imagine* other ways of using teachers, of organizing the school day, of setting up a curriculum, of funding education. Education is starting to operate as though it is in a borderless world. In that context, the whole, globalized curriculum will have to be interpenetrated by tolerance and peace or it will not work. Can you imagine what must be done with teachers, in teacher education and with schools now to ensure that such is the case?

V On the Mythic in Schooling

We come to our fourth sub-theme, namely, why people believe what they do, and how we change those beliefs. In their book about the practices of tribal priests, Stevens and Stevens (1988: 18-19) tell of an American Indian shaman called Reza to whom two villagers had come seeking guidance where to locate a herd of wild donkeys.

> Both were told where they could find (the) herd of burros, but one was told the herd had six and the other was told it had eighteen.... Thinking at this point in the story that perhaps Reza's memory wasn't the best, Sandy... asked if he had been describing the same herd. "Yes, same burros, same place" was the reply. "Not same is how many find", he offered in his broken English. What the shaman was alluding to was the fact that the first villager could not imagine owning more than six burros. When Sandy asked what would happen if this fellow went to the spot and found the eighteen, Reza answered. "Man will find only six; it is what he 'see' "

In Educating Psyche: Emotion, Imagination and the Unconscious in Learning, Neville (1992: 6) observes that "the original and basic unit of mental activity, which remains the total psyche's preferred way of operating, is the image" - not language, not words, not "ideas" (whatever they are), but images. The mind responds best to pictures. What we "see" in our mind's eye is what we instinctively bring into being because it patterns the way we act, think and behave. Not least are the images we carry about in our heads concerning the future.

Let me simply observe in passing that there is now a rich literature about self-image, about the way we continually talk about ourselves and to ourselves. Twenty years ago, James McClendon's research showed that we tend to model our lives on one or two motifs. How we arrive at the model is not always clear, but our self-descriptions, especially the biographies of great people, reveal how powerfully influential that model is. The point is that the choice of that model is ours; and it can be changed. Schools ought to know how to help children to do it.

Imaging, a process as old as limit history, involves creating a mind-picture of what we want, a photograph of a plausible future which for us is yet to be. We have convincing and voluminous evidence from all countries, cultures and eras to show that a picture like that, held firmly in the mind and believed in, has the tendency to manifest itself and to become real (Dowrick, 1992,1993; Johnson, 1986). We simply use that picture as a framework within which to coordinate actions and will. By a thousand unnoticed and unstudied actions and reactions, we pattern our behaviours on that firmly-held, taken-for-granted image; and so we bring it into existence. What we believe and image is also a lens, bringing things into focus. As Weick (1976) points out, we have superseded the old empiricist's claim, "I'll believe it when I see it." The more accurate assertion is, "I'll see it (only) when I believe it."

Generally speaking, we only really believe something if we can "see" it., when we can create a picture of it in our mind's eye, and have no doubts that reality can be - or is - just like that. Hundreds of elite athletes have trained themselves to peak performance through such visualization. They build a picture about their best self, and then invest it with emotion, with what their five senses can image about it. Their body then reproduces that performance. (Gallwey, 1976, 1981). Visualization is a skill which can be learnt, and which ought to be taught. This process has been widely co-opted by management consultants and by organizational leaders under the term "vision." The techniques are powerfully effective, whether you use them for good or for bad purposes. We all use them, often unwittingly, and frequently in ways that damage us.

Beliefs:

Closely allied to imaging is beliefs, the question of what we give credence to. *Everybody* believes things. We could not function as human beings unless there is a connected web of things we take for granted without hesitation, but we need to acknowledge several factors concerning those beliefs. Firstly, they limit us. They systematically sieve out the things we do not believe in. Ruth Benedict (1935: 2) was right when she observed that everybody edits his or her reality through a set of customs, institutions, and ways of thinking.

Secondly, beliefs also empower us. When our whole being accepts something as true, then it *is* true - for us! Harvard medical researcher Benson (1975, 1985) has demonstrated that the so-called "faith factor" has enormous power; it not only allows us to do almost impossible things, but it also brings into existence what others did not know was there. On this point Neville (1989: 53) makes an interesting observation, in this case concerning healing:

> It appears not to matter greatly what the patient believes in (a favourite doctor, a new drug, a particular form of prayer); the faith in itself has a significant impact on the process of healing. Studies of healing centres such as Lourdes suggest that healing is only available to the faithful; cynics and sceptics fail to reap the benefits.

Thirdly, we are responsible for our beliefs. We create them or appropriate them, and invest them with power. So it is wise for the teacher to ask himself or herself, and also to pose the question to learners, "What is it exactly that made me believe that? And what evidence or data would I need to make me change my belief?" Every school ought to address how beliefs are formed, how the human being uses them, and what beliefs about themselves and the world their young charges are beginning to develop or already hold.

So while every teacher should know about visualization and the formation of beliefs, there are some teachers about whom I would have deep misgivings if they were allowed to work substantively with the images, beliefs, and values of my children. Each person builds a life-fabric from these materials, and I want it to be a wholesome process.

The Interconnected World:

And we do have options. Determinism is empirically discredited. From earliest times, the shamans or holy-men (a large 'proportion of whom are women) seem to have made the common discovery that all human beings, indeed all living things, are interconnected in ways which give us multiple options, multiple connections, multiple perspectives. The world's leading contemporary expert on shamanism, Michael Harner, observes in *The Way of the Shaman* (1990: xiv), "What most people describe as 'reality' only barely touches the grandeur, power, and mystery of the universe". There is a beautiful prayer from the North American Sioux Indians, addressed to "Grandfather Great Spirit"; and which ends :"Teach us to walk the soft Earth as relatives to all that live". It could have been written by St Francis of Assisi.

In a sense, then, we can choose who we are to be. We can be wild or tame (as Estes' book *Women Who Run With Wolves* suggests); we can be surface or depth, woman or man, masculine or feminine, light or dark. We have it in our power to *act* as different persons, the same "being" but wearing different masks (literally "personae"). The Latin word *persona* reminds us of the comic and tragic masks which Greek actors held in front of their faces, the word a compound of *sona* (sound) and *per* (through), the "face through which we speak".

We can (and do) put on different faces, different personalities, and to do so can give us a feeling of enormous power and liberation. Note how fascinated we all are with professional actors. Not surprising, then, masks and ceremonial garb play important parts in religious events, in ceremonies of cultural significance, in tribal lore. The practices of the magi, the rituals of the "holy men" of the tribe, what has been called the "shamanic circus" (Larsen, 1990: 236) always involve drama, theatre, masks and dressing up. For by these means we can take on the identity of someone else, try on another personality for size by the simple "transforming of our minds", live in various perspectives, and view life from various stances. The American Indian shaman Joseph Rael ("Painted Arrow") says: "We can live in alternating realities where the unexpected, the miracle or the afterthought are more the rule than the exception". He goes on: "Ordinary reality is made up of overlay upon overlay of alternate realities".

To illustrate the point, the geneticist Darryl Reanney (1991) uses the following example. As you are taking off at night in an aeroplane, you look though the aircraft's window and you see the lights beside the runway flashing past you in rapid but linear succession. They seem to be appearing to you one after another, sequenced in time. But when you are airborne and high above the aerodrome, you look down and see all the lights together, all at one time, all in a set pattern which you could not visualize while you were on the ground. Imagine that some people live only on the ground, some only in the air, some only inside the plane. Are they each seeing the same reality?

In short, how we view the world is our own choice, and there are several viewing stations, several personalities living within our selves, waiting for our choice to be one or the other. Larsen (1990: 235) reminds us of the old Zen koan in which "the roshi asks the student, 'Show me your face before you were born'".

This discussion about beliefs, visualization, connectedness, play-acting and personality is, of course, part of the bigger topic of mythologies. In all times and places, when human beings are confronted by a reality which defies description, when words fail to convey adequate meaning, when comprehension teeters on the edge of wonder, we are forced into the universal device of inventing *stories* which are the conveyors of meaning. Some stories acquire overlays, symbolism, and profundities beyond expression. They become epics in which the characters assume the status of heroes, heroines and demigods; and the events become cosmic struggles. Sometimes the stories are based upon actual events to which added significances are attached. Sometimes the stories are invented for the purpose. It really does not matter which. The essential characteristic about a myth is that while it may or may not be factual, it is always true.

Awareness of the mythic begins to develop in early childhood and becomes particularly powerful as one approaches puberty, adolescence and adulthood and the ceremonial rites of passage into manhood and womanhood, by which time it is assumed that the initiates know the culture well, and have integrated into their beings the awesome respect for the created order of things. That modern society has failed to comprehend the fundamental nature of mythic consciousness and of story is all too evident across the globe. *Teachers* almost by default have inherited that role of cultural priest, and of story-teller. But, if the teacher-as-priest fails in her ministrations, the individual, social and psychic consequences are awful, for then children grow into adulthood only partly formed, handicapped, or mal-adjusted, out of kilter with their living environment.

Here we are in the debt of that dedicated researcher Joseph Campbell who, over a lifetime while on the staff at Sarah Lawrence College in the United States, collected, sifted, synthesized and collated myths and legends from around the world. He is very clear about the *purposes* of myth. Every functioning mythology, he found, is a kind of control system which positions its community or its holder in the universe, allowing its adherents to be conducted "through the ineluctable psychophysiological stages of transformation of a human lifetime birth, childhood and adolescence, age, old age, and the release of death". Our mythology, therefore, gives us points of reference, provides symbols about lasting things, and even positions us above and beyond time. Every human being and every operating community has a mythology; we may not recognize it as such, but we literally could not function without one. The important question is not whether we have one but how robust, healthy and transforming is the mythology we are using at present.

As Campbell is at pains to point out, to interpret myths literally (as religious fundamentalists of any kind tend to do) is completely to miss the point about them. Literal interpretations distort the stories. Simply because our mythology attempts to deal with the inexpressible, the ineffable, its only methodology is metaphor - finding word-pictures and apocryphal stories which liken some aspects of the mysteries to things we already know about. The stuff of myths are "neither places nor individuals but *states of being* realizable within you.... states of mind that are *not* finally this or that place and time" (emphases mine).

For these reasons, whether a myth is fact or fiction is largely irrelevant; the important question is whether it explains things credibly. It is therefore bound to accept the cosmology of the day, what people can automatically accept as true about the universe.

"Religion has to accept the science of the day and (then) penetrate it to the mystery", says Campbell. Further, the myth has to be easily understood by its community; "a mythological image that has to be explained isn't working", says Campbell (quoted in Sheldon, 1990).

We now realise that every person builds up his or her own individual set of stories and meanings, a "personal mythology" no less. Stephen Larsen who worked with Joseph Campbell for over two decades has written that "the myths by which we live are empowering structures that affect our health, vitality, and psychological well-being" (Larsen, 1990: 1 3). For that reason, the great psychologist Jung came to the realisation, "I sharply had to know what unconscious and preconscious myth was forming me". You uncover *your* mythology Larsen suggests, by asking the question, "What never seems to change, no matter how hard I try?" (ibid..: 24).

There are now well documented methods to show how we can unpick a personal mythology, or a set of images, or a belief system (especially important to do if they are disabling) and then rebuild them. Feinstein and Krippner, for example, have developed a five-phase method to "unshackle ourselves from outmoded myths", ones which limit us, and to create more self-expanding ones. They comment:

> Education, politics, business, religion, and family are among the institutions that instill the collective mythology into the individual's personal mythology.... Members of a social group usually do not realise the limitations of the group's world view because it is all they have known (Feinstein and Krippner, 1988: 190-1).

We tend not to understand, until we are taught, how "cultural myths" can in fact place "boundaries" around our awareness.

So how we picture ourselves, the language we use about ourselves and our family, the stories we choose to tell about ourselves or which we allow others to tell, whom we compare ourselves with, what we think we will become, how we define our own universe, these are the raw materials from which we spin our web of personal images, beliefs and myths. The fairly standard, widely used techniques for myth-making include rituals, use of symbols, ceremonials, visualization various meditative practices, various forms of prayer, affirmations, guided dreaming, shamanic journeying. Most of the techniques have been so well tested over so many centuries that you meet the same familiar ones everywhere you look. They are so peace-making, so constructive, so *usable* that the American religious scholar Edward Stevens wrote a book in 1990 with the arresting title *Spiritual Technologies: A User's Manual*, in which he lists 28 techniques, and which he appropriately calls "tools."

There is pioneering work proceeding with curricula which engage images, beliefs, and myths, in which tolerance and global peace are endemic. For example, in their well used book called *Literacy for Life*, Helen and David Dufty (1990: 7) argue that this present generation needs

> to grow up with a transformed view of the world so that by the beginning of the twenty-first century hundreds of millions of people will have been educated to see the world in a systematic way : to be *globally literate* (their emphasis).

The curriculum, they argue, ought not to sub-divide knowledge into subjects, but rather "(bring) ideas and actions together in meaningful wholes" (ibid.: 11). Rather than a "linear list of ideas", the new approach emphasizes the world as a set of connections within a total system. Old dichotomies ... are misleading. You can't possibly deal with issues like the greenhouse effect without understanding that 'natural systems, are inextricably linked with "social systems *(ibid: 6)*

In much the same way, Sean McDonagh in his book *To Care for the Earth* (1986) gives a practical suggestion on how to conduct a festival for the earth, he has written an earth liturgy of (which schools could use), and he has attempted a creation story based upon the science of the Big Bang - all grist for a good teacher's mill.

If this approach to schooling is an unopened book for you, then let me commend to you possibly the first book you should consult, namely *Educating Psyche* by Dr Bernie Neville. As he quite rightly observes, schools have for decades been dominated by scientism, by rationality, by good, logical, cerebral, non-emotive subjects like mathematics, physics, science, literacy:

> (Because) it is intellect which dominates schooling...the specifically soul-making subjects - literature, drama, music, the visual and tactile arts - are progressively 'de-souled' as the child proceeds through the school...When it comes to public examinations which dominate secondary schooling, there can be no marks for being grabbed by a poem, painting or sonata, unless this translates into a motivation to analyse the artifact thoroughly and competently *(ibid : 10)*.

There are huge implications here for teachers and life-enhancing possibilities for learning children. This terrain is *not* for the immature, the shallow, the unworthy, or the uninformed. We need as a society to be very careful about what teachers we commission for this task. For this reason, the policy of recruiting as teachers only young people must be questioned, for unless the teacher herself is personally formed, unless she has at least some of the qualities of the shaman, then it is dangerous to let her foist upon children her own inadequacies. And in the same way, it is plainly foolish for a society to entice its wisest and most experienced educators to retire early just at the time when education needs their maturity and wisdom.

The choice, it seems to me, is whether we want schooling to be useful or mythic; whether we want individual people to be competent or self-actualized, whether we want the earth to be exploited or to blossom as the rose; whether we really want tolerance, fulfillment, florescence and peace.

VI Conclusion

In conclusion, we could do a great deal of very effective work about tolerance and world peace provided that we tackle the issue from its fundamentals:

〈 We noted first of all that sponsoring tolerance and peace as part of the curriculum runs directly against the flow of a lot of recent educational policy. When the task looks impossible, it is usually given to teachers - and, frankly, they usually respond with effectiveness.

〈 Secondly, though, we recognized that the ways human beings accumulate knowledge are now going well beyond simple, scientific, positivist approaches; and we ought not to allow schools and curricula to be structured on that outmoded paradigm.

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- Thirdly, from now on *every* student must be encouraged to behave like a global citizen. Education is the indispensable factor here, and teachers therefore the key. Education is becoming part of the borderless world in which tolerance and peace are indispensable.

- And fourthly, approaches to tolerance and peace are superficial if they do not acknowledge how belief systems grow and can be changed.

It is mission impossible; so give it to teachers. Once again, they might just pull it off! It is also the urgent task of teacher educators to produce programs which incorporate the principles I have enunciated here, designed to produce professionals who are courageous; who are robust, well-formed persons; who are themselves global citizens; who are visionary in their knowings; and who are at ease with myth-making, beliefs, dreams imagery and metaphor. And if we *really* want tolerance and peace on earth, do not tell me that we cannot produce teachers like that!

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EDUCATION, PLURALISM AND THE TEACHING OF VALUES: CONSOLIDATING INTERNATIONAL INITIATIVES TO FOSTER THE VALUES OF TOLERANCE AND PEACE

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Concept of Education

Education is both a descriptive and an evaluative word. It describes the arrangements which are concerned with promoting learning - the institutions, such as schools and universities, and the activities which go on within them. But it is also an evaluative word in so far as it picks out some learning activities, and not others, as worthwhile or valuable. Such activities are those which enable someone to become an educated person.

Let me explain this at greater length. We talk about the Singapore or the Brunei or the British system of education, and that we refer to all arrangements whereby learning is organised in those countries. At the same time, we talk about some learning experiences being educational and others not, some indeed as mere training or *mis*educational or *anti*-educational. Such activities do not in themselves contain those values which make them worthy of the title 'education'.

Behind our evaluation of activities as 'educational' lie beliefs about 'the educated person' - the kind of knowledge and habits of mind, the skills and the attitudes, the personal qualities and the sympathies, which we see to be the achievement of the educational system. Such knowledge and understandings are acquired through learning. Education, therefore, is partly defined in terms of the aims and values which, we believe, characterise the educated person. In that sense educational studies must be a part of ethics; that is, part of that continuing debate about what is a worthwhile form of life and what are the valuable things to learn which make up that worthwhile form of life. The ethical dimension to educational studies explores what subjects should be on the curriculum (for example, music and art, science and history), what should be the content of those subjects (British or Islamic or World history, Christian or Islamic or Hindu or comparative religion, Shakespeare or Homer, the promotion of nationalism or international understanding). In other words, what sort of literature and music, what kind of history, what practical skills should one have learnt and acquired if he or she is to be considered 'an educated person'?

But this ethical questioning takes place within particular social contexts and cultures. Therefore, what is worthwhile learning - what is considered to be the educated person - will need constantly to be renewed. For example, the economic context will suggest special skills and knowledge. Can a person now be considered educated who is totally ignorant of the economic arguments which shape the social relationships within the society in which he or she lives? Is a person educated who, whatever the familiarity with classical literature, is deficient in those skills and knowledge which are essential for getting a job or for contributing to the economic well-being of society? Can a person be considered educated who is insensitive to the moral conditions and issues (such as racism or the growing gap between rich and poor) which characterise modern societies? Can a person be regarded as educated who, in a world in which there is growing interdependence between nations and yet increasing danger of racial and national conflict, has no international perspective on the world's problems or disposition to do something to solve them? Can a person be regarded as educated who lacks the awareness and knowledge of the environment and of how one nation's environmental behaviour affects the quality of life in other countries and in subsequent generations?

It is very easy for the concept of the 'the educated person' to be frozen in time. The 'educated person' is too often associated within any one society with someone who is familiar with a particular literature, a set of interests, a range of skills, a specific bit of historical knowledge and understanding, which were relevant to a particular society (a pre-scientific or a pre-technological society) of a bygone age. The need for a more international perspective in how we live challenges old values - and thus the values which enter into our respective ideas of what it means to be educated.

Schools and universities, therefore, must constantly question what subjects, and what knowledge, skills and attitudes within those subjects, should characterise *educational* activities, what aims and goals should such activities be trying to achieve, what qualities and knowledge should be associated with the idea of an 'educated person' within our respective societies and cultures, what values should they be seeking to impart. Particularly does this become a challenging problem when there is little consensus within society and between societies on such matters. When society, national or international, contains many different cultural traditions, it is not easy to find agreement on those values and on what counts as the worthwhile form of life to be nurtured through education. That is the problem of education within a pluralist society - and as the world gets smaller, as populations become more mobile, as the barriers to communication are broken down through improved technology, so more and more societies are clearly 'pluralist'.

Breakdown of Homogeneity

There is a view - often held by those who do not reflect very deeply - that our different societies, not so long ago, enjoyed some consensus on what were the values which should permeate our educational institutions. There was agreement on what was the great literature - 'the great tradition', as it was called - that everyone in Britain should be familiar with and appreciate; the plays of Shakespeare, the novels of George Eliot and Jane Austen, the poetry of Byron, Keats, Wordsworth. There was agreement on the history that people should know - the battles and figures of British history (Trafalgar and Nelson, Waterloo and Wellington, the conquest of Quebec and General Wolfe) or the significant cultural and constitutional events (Reformation or the Glorious Revolution of 1688 or the Great Reform Act of 1832). Science came relatively late in Britain onto the list of subjects which the educated person should study, and technology and practical science have until late not been regarded as the sort of things which educated persons should engage in. Furthermore, the 'educated person' did not need to be *practically* intelligent, able to address himself or herself to 'doing' and to 'making'. Indeed, there has for a long time in Britain, within a dominant tradition of liberal education, a certain disdain for the economically relevant.

Hence, education, and what counted as the educated person, depended on a consensus over a particular cultural tradition, an agreed selection from the overall culture, into which relatively few people were initiated. But many things have happened which have disintegrated that consensus, and which therefore have brought ethical questions concerning what is worth learning to the forefront of education - what is a worthwhile form of life to be fostered through education, what sort of people ought to be developing through education, what kind of knowledge 'liberates' a young person in a liberal education.

Briefly, let me list three kinds of change.

First, it is believed that many more people can and should be educated. This no longer confines education to a small privileged elite. It brings into the educational (as opposed to the training) system many young people who have a wide range of cultural interests not necessarily recognised as *educationally* valuable by those who control their education. They have very different aspirations, and they will not readily subscribe to the authority of different (and, to them, alien) cultural traditions. Hence, there is a 'bottom up' challenge to what have traditionally been accepted as *educationally worthwhile* pursuits and as the ideal of the *educated person*.

Second, the connection between education and the economy in an increasingly competitive world is prominent in politicians' minds, affecting the kinds of learning which the educational system should concentrate on and the kinds of qualities which the educated person should possess. Thus, technology becomes an important subject, computing skills are an essential part of the repertoire of all educated people, and *enterprise* is the new virtue of the educated entrepreneur. Can a person be regarded as *educated* in this new and competitive world who has no grasp of basic economic concepts and principles?

Third, people have entered society from different countries with different religious traditions. In parts of Britain, the majority of school children are Muslim rather than Christian, and as the world economy encourages mass movements of people, the multi-ethnic nature of our respective societies will change dramatically. Shared understandings and 'myths' in relatively homogeneous societies give way to diverse ways of looking at the world in a culturally pluralist and heterogeneous ones.

Therefore, for these three reasons (namely, widening social access, relating education to economic needs, and meeting the needs of different ethnic groups), consensus over the values and qualities to be fostered through education has been destroyed. How might we nonetheless preserve the ethical basis of education, the view that education is concerned with imparting (through learning) knowledge, understanding, skills, attitudes and qualities which are considered to be worthwhile?

Pluralism

It is necessary to hesitate awhile and to consider carefully what is meant by pluralism. Pluralism is frequently contrasted with a view of society where consensus prevails over those values which bind people together - a society where *differences* over what matters and over what should be learnt are very small compared with the areas of agreement. Pluralism is contrasted with a relatively homogeneous society. Of course, such homogeneity is often sought through powerful symbols such as that of the crown (and some countries go to the extremes of flag saluting ceremonies) or through an established religion or through suppression of criticism or through ignoring contrary views or through denying to particular groups educational access.

The more one reflects, however, on this question the more skeptical one becomes of the apparent homogeneity. Britain, for example, has always been a divided country, divided particularly by social class or gender. The value differences between a miner in a pit village in Yorkshire and a middle class stockbroker in Surrey would be greater, I suspect, than the difference between that miner and his counterpart in France or Germany or the difference that stockbroker and a financier in Frankfurt. Furthermore, religious pluralism has been part of the social scene for centuries in Britain - and the co-existence of religion with various forms of non-belief and religious skepticism. In fact, the main education acts of Parliament (1870, 1902, 1944) were concerned with religious settlements - with ensuring a system of education would could cope with religious pluralism. That is reflected in the different kinds of school within the *state* system - the county, voluntary controlled and voluntary aided (mainly Catholic) schools.

Hence, pluralism is nothing new. There are major divisions on class and on religious lines which are reflected in different values, different aspirations, different views about the aims of education, different literatures, different views about history. Indeed, it is difficult to see how any society which encouraged freedom of thought as part of a liberal ideal, could do anything other than value pluralism in its many manifestations.

But that leaves a problem. How can education, which by its very nature is selective in what is to be learnt, respond to the wide range of aspiration and judgement concerning that which is worth learning? How can there be a 'great tradition' in literature or music where there are, in a pluralist society, so many traditions to be respected? Should the place of the trade unions in history receive greater prominence out of deference to those of working class provenance? Should the glories of the imperialist past be omitted out of respect for those ethnic minorities who were once the victim of that imperialism? Should those books be added to the canon of good literature which reflect the writings of the 'black commonwealth'? And should religious education, in deference to tolerance and understanding, reflect an indifference to the *truth* of the claims made by different religious groups - Christian, Muslim, Hindu, Jewish? Are there particular moral views which should be promoted in a society which, in its behaviour, reflects a wide diversity of moral views of family life, the use of violence, respect for civil authority, relations between the sexes, the use and the abuse of drugs?

These surely are the most important questions we should be asking. The values and beliefs that divide can be the source of conflict - the basis of racism and enmity towards, or contempt for, other peoples who have learnt to value things differently. On the other hand, such values and beliefs could become a source of enrichment - a challenge to complacency and an added dimension in our search for understanding what is to be human. The Swann Report in Britain, concerned with growing racism and the educational consequences of it, was called *Education for All*. Its opening chapter had the title "The Nature of Society", thereby locating educational and curriculum issues in the wider context of society. The section on pluralism begins as follows:

> We consider that a multi-racial society such as ours would in fact function most effectively and harmoniously on the basis of pluralism which enables, expects and encourages members of all ethnic groups, both minority and majority, to participate fully in the shaping of society as a whole within a framework of commonly accepted values, practices and procedures, whilst also allowing and, where necessary, assisting the ethnic minority communities in maintaining their distinct ethnic identities within this common framework.

How can we create, amidst the changing ideas of the 'the educated person' and of activities to be valued as *educational*, a 'framework of commonly accepted values', whilst at the same time cherishing and respecting distinct cultural traditions which too often become a cause of division and hostility?

Respect for Persons

'Education' refers to those activities which form the 'educated person' - that knowledge and understanding, those skills and attitudes, those qualities and sensitivities, which are valued in people and which need to be learnt. Different people and different societies will no doubt recommend different lists of knowledge, understanding, attitudes, skills and qualities which they regard as worth acquiring and learning. But the ones which we value most must depend upon what it means to be a person - and the ones which we value most must depend upon what it means to be a person - and to become one more abundantly. Bruner, in his *Man: a Course of Study*, asked three questions. What makes people human? How did they become so? What will make them more so? An educational system which seeks to provide something meaningful for each individual, which seeks to encourage peace where there was conflict, and which seeks to find an ethical framework within which differences might flourish in a positive way, needs to focus on such questions.

Respect for persons is central to the educational enterprise. But what then is it to be a person?

First, the concept of person picks out more than physical characteristics. It presupposes a form of consciousness and a capacity to experience the world - not merely to interact physically with it. That consciousness is shaped by forms of understanding - ways of experiencing made up of ideas, beliefs, expectations. Such ways of experiencing are learnt. They can remain at a very embryonic stage, or they can be ever more refined through learning. Indeed, all the subjects of the curriculum aim to do just that - to introduce the growing mind to forms of understanding and thus to ways of experiencing which transform one's view of the world and make it more intelligible. To that extent, all such knowledge and understanding might contribute to personal development.

Second, part of that understanding is to see some objects not simply as physical things, but as *persons* - that is, as centres of consciousness in their own right with the capacity to think and to experience in the light of those thoughts. It is to have the capacity, too, to see oneself as a person - to see oneself as able to have one's own thoughts or points of view. A person is self-conscious - has the capacity to reflect.

Third, a person with such understanding has the capacity to relate to other persons in a distinctive way - not only as one physical object to another but as one centre of consciousness with another. Together, persons share a world of meanings, not just a physical world of space and time. However, the exercise of that capacity through various modes of communication and through the sharing of experiences requires much effort and patience.

Fourth, part of the understanding that persons have, and that they share with each other, are practical ones, concerning what one should do and the ends that one should serve. In so deliberating, there is the assumption that one can exercise control over one's own life, that one can act autonomously, not being totally under the power of others or of natural forces. One can take some responsibility for one's own actions.

Fifth, a person is highly dependent on others with whom he or she interrelates both on the personal and on the institutional level, i.e. on the level of those formal relationships established to protect and to promote the public good. For example, the period of physical growth is prolonged and there is a need for a wide range of social arrangements to ensure secure upbringing and systematic learning. The quality of life depends on social relationships and the institutional arrangement which support them (for example, in the arts or various voluntary organisations). But these social networks and institutional arrangements, so important in the shaping of oneself as a person, are not *given* - they are the product of human endeavour. Responsibility for one's life extends to responsibility for the social context of that life, and that requires the dispositions, the skills and the knowledge to take an active part. In that sense, persons are political animals - capable of shaping the social environment that affects profoundly the quality of life.

Sixth, a 'person' is therefore a moral concept in two senses. On the one hand, it implies the capacity to take responsibility for one's own actions and one's own life. On the other hand, it indicates the desirability of being so treated - of being given the opportunity for taking on that responsibility and of respecting it in others. To be fully a person is to be held responsible for what one does and to be treated as though one is responsible. This is reflected in the moral principles concerned with 'respect for persons' and in the moral claim to be treated with a sense of dignity - not necessarily being loved or even liked. The teacher can respect someone whilst not liking them, and the pupil can be given a sense of dignity (a feeling of having worth) whilst knowing that he or she is not liked. Liking and respecting are different dispositions, with different associated feelings.

Such a characterisation of what it is to be a person stresses the various, though interrelated, capacities, which may or may not be actualised - the capacity to think and to feel, to see others as persons and to relate to them as such, to be aware of oneself as a person, to engage in the moral deliberations essential to the discharge of that responsibility, to have the ideals which uplift and motivate. But there are barriers to that exercise - ignorance, false beliefs, lack of self-respect, envy and hatred of others, absence of the skills of social relationships, blindness to the goods which will arise from the exercise of that capacity, lack of vision to guide those deliberations. Above all there is boredom, the failure to take interest in things around, which renders inoperative the distinctively human capacities.

The exercise of those capacities is essentially dependent upon learning. One will remain ignorant and unempowered unless, through learning, one acquires the concepts and knowledge which dispel that ignorance and enable one to understand oneself and others, and the obligations and responsibilities that one has. Learning is essential to becoming fully a person. Through learning one acquires the ideals which ennoble and motivate, the standards by which one might evaluate one's own performances and those of others. Adolescence is a period in which young people seek to find their distinctive identities - the sort of persons they are or might become, the ideals that are worth striving for, the qualities that they wish to be respected for, the talents that need to be developed, the kind of relationship in which they will find enrichment, the style of life that is worth pursuing.

There are, however, two things about this process of learning. First, it is shot through with values concerning the ideals worth pursuing, the direction in which the various capacities should be developed, the sort of person that one should strive to become, the standards against which one's performance should be judged. Second, those values have to be learnt, as do the skills and the dispositions required to pursue them. The understandings that dispel ignorance, and the skills and preseverance necessary to acquire those understandings, are achievements requiring guidance and prompting as examples.

To educate the 'whole person' therefore requires the following, all of which depend on learning:

- **Knowledge and understanding**: the concepts, forms of thought, beliefs through which one can make interdependent the world in which we all live; such forms of thought must include the knowledge and understanding relevant to the harmonious living together of people from different cultures and religions.

- **intellectual virtues:** it is one thing to possess knowledge, another thing to care for and to value it. The pursuit of knowledge and the elimination of ignorance require certain dispositions - those of honesty, of not 'cooking the books', of testing out and sharing beliefs, of openness to new ideas and different cultural perspectives.

- **imagination:** this signifies the ability to think beyond the given, to make links between the present and the past, to re-interpret experience in the light of previous and different experience or through metaphor drawn from other fields of discourse. The imagination enables one to see significance in the ordinary, excitement in the otherwise humdrum, possibilities in others' culturally different points of view. That imagination has to be fed with stories and history, with poetry and with art.

- **intellectual skills** : there is frequently a failure to distinguish between 'having knowledge' and being able to acquire it, between knowledge handed on and knowing how to pursue it through disciplined enquiry, between knowledge as dogma and knowledge as reasoned and tested and corroborated. There are skills of reasoning, of marshalling arguments, of collecting evidence, of communicating results, which transcend cultures and provide a common base for communication and understanding.

- **self-reflection:** 'know thyself', enjoined Socrates, and this requires more than having the right kinds of concepts through which one might think about oneself (as gentle or ambitious, as quick tempered or contemplative). It requires too the habit of self-reflection and the readiness to face one's interior thoughts. Such an ability does not come easily to young people surrounded by intrusive distractions and commercial pressures. But self-knowledge needs to be worked at and requires the skills and moral strength which have to be learnt.

- **moral virtues and habits** : intellectual virtues dispose one to act rightly in relation to matters of truth; moral virtues dispose one to act rightly in relation to feelings towards other people, oneself and the world - such dispositions as kindness, generosity, caring for the environment, sensitivity to others' needs, humility in the face of success, courage in the face of suffering, loyalty to friends. Different cultures embody different virtues and these reflect understandings of the life worth living. Although there is and must be considerable variation between societies in the virtues cherished, the sort of person that people become cannot be a matter of indifference to society at large. For example, the more we learn about the destruction of the environment, the more important it becomes to dispose the next generation to a respect for that environment.

- **social and political involvement:** social, political and economic knowledge are part of the intellectual achievements referred to above. However, there is a danger of stressing the 'knowing about' at the expense of the 'knowing how'. To be a person is to be able to participate in and to influence social activities that affect the quality of one's life.

- **integrity and authenticity:** education is a constant battle between the perceptions of the learner and the public meanings which are mediated by the teacher. A major problem which besets education is the lack of consensus over so many of the values which are the foundation of the curriculum - the literary canon, the style of music or art, the moral virtues, the sort of society to be promoted, the life style to be adopted. People think and live in different moral frameworks. Therein lies the dilemma. Education is based on the values which are connected with personal formation in its widest sense but that formation is to be understood within different and competing moral traditions. There cannot be the confidence, which once there was, in the specific values and qualities that identify the educated person. That does not invalidate the aim of opening to the young the 'best that has been thought and said'. It does, however, make one a little more tentative about it and open to a wider range of possibilities. In respecting learners as persons one must give them credit for the personal search for a meaningful and significant life within the range of possibilities. Recognition of oneself as a person is a recognition of one's own ultimate responsibility for the values that one espouses and for the relationships that one enters into. An important part of education lies in this aspect of personal formation - becoming a person of a particular sort with particular beliefs, values and loyalties. There is a need to reconcile within oneself the different and often contradictory messages on 'the good life', and to relate these to one's own ability. To engage in this integrating process - to be authentic as opposed to taking on board whatever passing passions is a daunting and often painful task. It means often the breaking with loyalties and cherished views. But it is part of that seriousness of living and pressures are about not the games playing, not the dilettantism is by no means confined to the academically able. Nor does it depend on intellectual excellence. It lies behind the voice of many who want to be taken seriously but who are not because what they say is discounted by those whose concept of the educated person is confined to academic achievement.

I have very briefly outlined what it means to be a person and then the consequent kinds of knowledge and understanding, dispositions and skills which provide the framework which Swann referred to, in which the different values of culturally pluralist society might be allowed to develop. But are those values so very different that they cannot possibly be taught except through separate provision, ghetto schools and colleges which accentuate cultural differences rather than our common humanity?

Teaching Values

Recognition of what it is to be a person, and what is required to be a person more abundantly, provides an ethical framework within which one might examine how one might teach what is valuable within the kind of pluralist society I have earlier described. To respect young people is to help them acquire the knowledge and understanding, the skills and dispositions, the social and economic awareness, the respect for others and for the good of the wider society, which will enable them to treat both themselves and others as persons in a full and fulfilling sense. That surely must be the central aim of education. Moreover, because there is an integral link between being a person and living in society harmoniously with other persons, social and moral learning is crucial. However, how can that be promoted where there remain such important cultural differences between people? How can we each develop relevant values in such a pluralist society?

I wish to illustrate the problems and a possible way forward. Central to education is the promotion, through learning, of a worthwhile form of life. And yet, as I have shown, there is little consensus over that form of life. Particularly is that reflected in the answers to those social and moral questions which most concern young people. Such questions concern matters of justice, sexual relations, the use of violence to resolve disputes, respect for authority where one disagrees with decisions made, the acceptance of poverty, the use of drugs, the tolerance of and respect for people of different ethnic backgrounds. As a *person* I may have definite views on these matters. But, as a *teacher*, what authority do I have, in a divided and pluralist society, for promoting one set of values rather than another? These differences become more acute when one lives in a society where different religious and secular traditions have to live together.

Controversial issues are those which divide society. That is, they are issues on which people, who are serious and of 'good will', hold views which contradict each other. For example, there is no consensus in British society on such important issues as the sanctity of marriage, on abortion, on the just war, on the causes and significance of poverty, on immigration, on animal rights, on environmental protection, on the role of women within the family. One could go on. In matters of value, we live within a pluralist society, and that pluralism will increase as our society increases access to information and argument, and increases the capacity of people to benefit form that access. Gone are the days of the hegemony of the government or political party or indeed the Church which could legitimise the answer to controversial issues or could conceal the disagreements which lie beneath the apparent consensus. How might we deal educationally with this pluralism? How can we cling on to the idea of an 'educated person' - one who has a familiarity with, if not mastery of, that which is judged to be worthwhile, when there is this unavoidable pluralism?

There are several distinctions to be made.

The most important one is that between *the personal convictions* of the teacher and those beliefs or conclusions which arise from the mediation of a cultural tradition. By 'cultural tradition' I mean a set of values, understandings, beliefs, attitudes which are shared, which have evolved as a result of criticism over a period of time and which are embodied in literature and social practices. Thus, there are, on the one hand, cheap and superficial beliefs and feelings about sexual relations or about the justice of war or about the use of violence or about racism, and these beliefs and feelings find expression in social and personal practice and in the popular media. But, on the other hand, there are such matters as serious and reflective literature, a tradition of moral and theological argument, an articulation of ideas and values through art and music and dance, which have survived criticism or been built upon as a result of criticism. The teacher, as the mediator of that culture, represents those traditions to the learner. The aim of the teacher is to get the young person on the inside of those traditions in such controversial issues as are debated, articulated and analysed. There will remain differences, but they will be differences *engaged in seriously*.

A second major distinction, essential to the notion of 'seriousness', is that between principles and rules of behaviour. Very often controversy - and the difference of view - can be at the level of fairly specific rules of behaviour, whilst preserving agreement at the level of principle. For example, in the case of sexual relations, it is conceivable that there will be differences with respect to behavioural rules (whether or nor, for instance, physical relations should take place only within marriage) whilst there remains agreement on those general principles concerned with respect for persons or personal integrity. Or, again, there can be general agreement on humanity's stewardship for (rather than control of) nature, at the same time as moral disagreement over the application of that stewardship - for instance, in the use of animals or in the preservation of species. Pluralism is conceivable within a moral framework of agreed principles in which that pluralism can be both debated and tolerated. And in those deliberations, within multi-ethnic and pluralist societies, the teacher will introduce the learner to 'the best that has been thought and said' within their respective religious and literary traditions to help them support their beliefs.

The third distinction is between substantive and procedural principles. Thus, there can be significant disagreements which, however, are tackled in a way which encourages those disagreements to be explored responsibly, which values the appeal to evidence, which respects differences of belief sincerely and seriously held. Such values are concerned with objectivity in approach and impartiality vis-a-vis alternative views. Such impartial procedural values are best reflected in the chairmanship of committees where each person or group expects fair and just treatment - where argument and evidence and reasons prevail rather than the exercise of power. It is not the case that such impartial treatment of controversial issues or such tolerance of opposite views, even when one finds them disagreeable, is a commitment to relativism. Far from it. It does itself entail a commitment to certain values - the respect for persons, whatever the cultural difference which divide us and the commitment to the intellectual virtues which I outlined earlier.

Conclusion

Pluralism within society is manifested in the different values which affect personal and social life. On the surface it would seem to undermine the shared tradition which once, it is thought, prevailed, and which formed the base on which the teacher might teach with authority. It is my view that consensus or shared tradition rarely prevailed, but reflected the dominance of particular groups and concealed differences which went unacknowledged.

Of course, the nature of that pluralism changes from age to age and from society to society. But the distinctions I made remain crucial to an understanding of education (the forming of the 'educated person') in a pluralist society.

First, the educated person participates in a tradition of literature, of morality, of theology, of science, of history, of the arts in which issues of human nature and of human behaviour are explored and made sense of. The job of the teacher is to mediate those cultural traditions so that the learning can be shaped by them - and to make them aware of the range of traditions through which these issues have been explored. The teacher's job is not, on the basis of personal conviction, to reach conclusions on behalf of the learner in arguments 'between the generations' and between different cultures, which are ongoing and inconclusive.

Second, those different traditions reflect differences of outcome arrived at by people who have seriously addressed the problems which I have referred to. To that extent there is not consensus in society. On the other hand, those differences in specific values or rules of behaviour, if seriously arrived at, might be understood within a shared tradition of respect for persons, for the truth and for personal integrity.

Third, in mediating those different traditions, the teacher, though not promulgating specific outcomes, is by no means neutral about the processes through which the exploration is conducted. To be educated is not simply to have certain underlying attitudes and beliefs - it is to have come to them through the process of argument, discussion, reasoning, evidence.

The implications of this for classroom practice are considerable. They affect the role of teacher, the ethos of the school, the place in the classroom of discussion and appeal to evidence, and the respect for the deliberations of the learners.

TEACHING TOLERANCE FOR ALL : EDUCATION STRATEGIES TO PROMOTE GLOBAL PEACE

Valai na Pombejr
UNESCO Representative

It is indeed an honour and a pleasure to represent the Director-General of UNESCO at the 42nd ICET World Assembly and to convey to you his greetings and his good wishes for the success of this important gathering. I also wish to express to the organizers of the 1995 World Assembly the UNESCO Secretariat's warm appreciation for their initiative to choose as the theme of the Assembly such a vital topic – *Teaching Tolerance for All: Education Strategies to Promote Global Peace*. This unique international forum for dialogue and discussion concerning education is an event of great significance and its theme is timely and most appropriate. Everyone of us is witnessing and is concerned with the upsurge of intolerance and extremism, the increasing number of manifestations of racial and ethnic hatred and the way in which discrimination and violence have become every day occurrences.

Promotion of tolerance through education is important for mutual respect and is essential to the realization of human rights and the achievement of Peace. On the initiative of the General Conference of UNESCO, the United Nations General Assembly proclaimed 1995 as the United Nations Year of Tolerance. This year also marks the fiftieth anniversary of the founding of the United Nations and of the adoption of UNESCO's Constitution, which opens with the sentence: "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed."

Education is at the heart of any strategy for peace-building. It is through education that the broadest possible introduction can be provided to the values, skills and knowledge which form the basis of respect for human rights and democratic principles, the rejection of violence and a spirit of tolerance, understanding and mutual appreciation among individuals, groups and nations.

Since its inception, UNESCO has devoted itself to promoting education in keeping with the principles, to which it has given a normative basis by drawing up the Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms, adopted by the General Conference in 1974. This recommendation, which has been widely accepted, has for two decades inspired the actions of Member States and educational communities. UNESCO has set up an international network of schools such as the Associated Schools system which for over 40 years has been mobilizing pupils and teachers from some 3000 schools in the search of the fundamental ideals of peace, understanding and mutual respect.

Taking into account the particular role of higher education in the evolution of societies, UNESCO has launched the programme of co-operation for inter-university networks; UNITWIN and UNESCO Chairs represent the Organization's major thrust in the field of higher education. Many of the networks and chairs concern areas and problems, which are relevant to the field of international understanding, peace, tolerance, conflict resolution, human rights and democracy.

Networks have been considered one of the most important modalities of action in promoting international and intercultural understanding. In co-operation with experts from Asia and the Pacific, UNESCO and its Member States in the Region have established an Asia-Pacific Network for International Education and Values Education (APNIEVE) to promote and develop international education and values education for peace, human rights, democracy and sustainable development through inter-country co-operation among individuals and institutions working in these fields.

UNESCO has taken up as a priority the promotion of peace, believing that the time has come for the transition from a culture of war that has for so long characterized the dominant civilization of history to a lasting culture of peace. In the culture of war, conflicts are resolved by physical or symbolic violence. The culture of peace, on the contrary, is inseparable from recourse to dialogue, mediation and recognition of others as equals before the law and in dignity, whether in relations among states, social communities and groups, between governments and the people they govern, or between men and women. The culture of peace may thus be defined as all the values, attitudes and forms of behaviour, ways of life and actions that reflect, and are inspired by, respect for life and for human worth and the dignity and basic rights of humankind. The rejection of violence and commitment to the principles of freedom, justice, solidarity, tolerance and understanding among peoples and between groups and individuals is the greatest aspiration.

As a contribution to the United Nations Year of Tolerance, UNESCO has launched a series of activities to ensure concerted efforts by education policy makers, social actors and those responsible for pedagogical renewal in favour of education for tolerance and non-violence. It is proposed that an International Day of Tolerance, 16 November (the day of the adoption of UNESCO's Constitution) be celebrated every year by schools and other educational institutions throughout the world. Special materials for educators on tolerance and non-violence are being promoted in specific situations related to conflict prevention and post-conflict peace building.

As discrimination and intolerance often go hand-in-hand, UNESCO has taken the lead within the United Nations system in combating intolerance. It is hoped that achievements of the Year of Tolerance and research carried out throughout the world on new forms of discrimination and ways of combating them serve as the basis for UNESCO's efforts in promoting the idea, and above all the practice, of **active** tolerance which implies the desire to get to know one another, to understand what makes others different from ourselves, and to accept and respect these differences.

Promotion of tolerance through education is important for cultural pluralism and is essential to the realization of human rights and the achievement of peace. Faced with the challenges currently presented by the growing demands to respect peoples' cultural identities, education must confront the problem of defining the appropriate means of bringing about this affirmation of cultural identities within the context of tolerance, and openmindedness of understanding and respecting other cultures. Cross-cultural understanding must be learned. Reconciliation must be learned. And each in its turn, requires that tolerance be learned and practised. Such is the **appeal** of UNESCO's Director-General Federico Mayor. In his address at the dedication of the Beit-Hashoah Museum of Tolerance, Los Angeles, 8 February 1993, he appealed "to the world's Heads of State and Government, to Ministers and officials responsible for education at all levels, to the mayors of all cities, towns and villages, tot all teachers, to religious communities, to journalists and to all parents:

- to educate our children and young people with a sense of openness and comprehension towards other people, their diverse cultures and histories and their fundamental shared humanity

(to teach them the importance of refusing violence and adopting peaceful means for resolving disagreements and conflicts;

(to forge in the next generations feelings of altruism, openness and respect toward others, solidarity and sharing based on a sense of security in one's own identity and a capacity to recognize the many dimensions of being human in different cultural and social contexts."

Every element of society can and should contribute to teaching tolerance. Schools and teachers should give priority to education for tolerance and peace, because as Federico Mayor indicates: "the time has come to banish the violence from nurseries, schoolrooms and television screens." It is urgent to teach our children, from their earliest years, to live without violence, and to practise tolerance. They need to learn, in the family and at schools, to use the tools of peace such as knowledge and respect for others and for their rights. We must forge a true culture of peace, in response to the glorification of violence and war.

We will have the chance during this World Assembly to debate certain fundamental issues relating to tolerance and peace. Let us take this opportunity, in commemoration of the United Nations Year of Tolerance, to give a new meaning to the word "tolerance," a more active, more positive, and dynamic approach based on respect, caring and sharing which should inevitably lead to freedom and harmony.

Freedom and harmony precede social integration. The idealists view a well-balanced society as one where the principles of natural cohesion and unity have brought about total social integration of all peoples. Thus, the greater the strengthening of intellectual, cultural and communication linkages, the greater the chances of having a deep-rooted integration and a permanent culture of peace. What is even more noteworthy, is that peace in itself cannot be imposed upon peoples. It must emanate from within a people and their culture. The culture of peace should be fully integrated within the hearts and minds of all societies. A culture such as this becomes the process of building trust and co-operation between all nations. Education is then acknowledged as the tool for laying the foundations of peace as a long term investment for future global security. There is no doubt in the minds of all nations that peace and tolerance are essential for the maintenance of world prosperity.

Let me conclude this presentation with an appeal made by Federico Mayor in his address on Tolerance: "A peaceful future depends on our everyday acts and gestures. Let us educate for tolerance in our schools and communities, in our homes and workplaces and , most of all, in our hearts and minds."

PART IV: CONCURRENT SESSION PAPERS

TOPIC ONE: Rethinking The School Curriculum To Teach The Values of Tolerance and Peace

DIVERSE, CARING COMMUNITIES: A THEORETICAL RECONSTRUCTION OF ELEMENTARY SOCIAL STUDIES

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The social studies curriculum today (USA) is inadequate to address the needs of global citizens of the future. To meet these needs, humanism must take the place of nationalism and ethics must replace politics. Studies reveal the perpetual influence of culture in the maintenance of a socio-politically and nationally 'safe' curriculum. In this process, true diversity, morality, and community are lost.

This paper will provide concrete suggestions for the restructuring of elementary social studies - identifying an alternative vision and an interdisciplinary set of core concepts useful in the development of a curriculum focused on diversity and humane community in our nations and our world. This initial concept paper will also suggest how the national standards for social studies (Task Force of the National Council for the Social Studies, 1994) might contribute to this agenda. Cultural values are challenged as the curriculum is reconstructed. Some say that problems in the schools are not unintentional - that in fact, the schools have been quite successful in bringing about their desired acculturation, socialization, sorting, and indoctrination (Purpel, 1989, p.19). If this is true, we can anticipate a lengthy struggle for a humane and authentic curriculum. The heart of the issue is commitment to democratic, moral, and critical education. The following guidelines are suggested as key concerns in the struggle to restructure the social studies curriculum.

Guidelines for Elementary Social Studies Curriculum Reconstruction

1. Utilize the foundations of critical pedagogy, democratic education, and multicultural education to educate and develop a diverse, caring community. These areas of study support democratic values and principles, ethical and moral commitments, and the common good (versus self-serving and political goals).

2. Focus attention on "diverse, caring community" as a new vision and curriculum organizer for elementary social studies. This focus can build on the existing 'expanding communities' structure while providing for citizenship needs of the future.

3. Develop the curriculum with those who will use it (e.g., teachers, parents, community groups, etc.) and continue to collaborate with them as the curriculum adapts to ongoing needs. This democratic process provides support for innovation, natural connections for parent and community involvement, and more representative content.

4. Content and perspectives should be inclusive and authentic, and accurate and adequate, as well as interdisciplinary in nature. The new NCSS definition of social studies recognizes the interdisciplinary nature of the field, and the NCSS standards acknowledge the needs of a diverse population.

5. The curriculum should promote an understanding of the complexity of culture and the diversity of experience. Citizens should be aware of cultural influences upon their beliefs and actions as well as the impact of diverse experiences upon the beliefs and actions of other citizens.

6. Diversity (including national, individual, and group identities) should not be viewed as a problem in itself, but as an aspect of society/humanity. The real social issues behind our easy scapegoating should be exposed and tackled.

7. The curriculum should be acknowledged as value-laden. It should support the valuing of human life.

The Foundations of Critical Pedagogy, Democratic Education, and Multicultural Education (#1)

The first guideline above refers to the role played by our initial assumptions about the purposes and practices of education in a democratic society. Figures 1, 2, and 3 detail "Affirmations of Critical Pedagogy," "Central Concerns of the Democratic School," and "Characteristics of Multicultural Schools" respectively. Their overlapping concerns become apparent in statements, such as Banks' goals for a transformative curriculum:

> Major goals of a transformative curriculum that fosters multicultural literacy should be to help students *to know, to care, and to act* in ways that will develop and foster a democratic and just society in which all groups experience cultural democracy and cultural empowerment. (1994, p.27)

In addition, readings edited by Barry Kanpol and Peter McLaren in *Critical Multiculturalism,* address 'the way in which critical theory and practice can unite into a common vision of democratic hope' (back cover of the book). In the *Handbook of Research on Multicultural Education,* Geneva Gay (1994) makes connections between curriculum theory and multicultural education which also contribute to this interweaving of theoretically related foundations which reiterate and resound the challenges of an authentic democracy and a global citizenship

The Core Curricular Concept of Diverse Caring Community (#2)

The traditional curriculum organizer for social studies is the expanding communities. This long-standing practice of beginning in kindergarten with the study of the self, and proceeding to the study of the family, the community, the state/region, the United States, and the world is outmoded , but a replacement has not yet emerged. If sociology were to organize the curriculum, rather than geography, in the sense in which it now functions, students could study :

K -1: 'people' - characteristics of humanity; who we are, what we need; caring and sharing; working with others;

2: 'belonging' - characteristics of family and other groups, subgroups, institutions and places within which the traditional functions of the family are carried out; our own families and the things we do with others;

3: 'human needs in community' - how community functions to meet human needs;

4: 'diversity in the nation' - how we differ across more than regional lines (e.g.. religion, gender, culture, etc.) in the larger context of an international/global reality;

5: 'authentic democracy' - what it is and how laws and the history of the nation reveal the nature of the struggle for democracy;

6: 'Image and reality' - of Individuals, institutions and their development: media literacy and cultural transmission/transformation.

At the levels of 7-9, world economics, geography, and history could be interwoven into meaningful and active learning which gives attention to human nights and the exploitation of people throughout history. Comparative possibilities for the future community at the local, state, national and international/global levels would be the 'capstone' of the curriculum, and students would be engaged in community actively throughout these years.

This scheme is conservative in that it maintains continuity with the traditional development of the curriculum so that it could be applied in existing state level contexts and be roughly consistent with topic areas for student assessment . It does focus on human rights and needs; however, and tends itself to a critical approach to social studies.

Collaborative Curriculum Development (#3)

Zeichner (1989) discusses the need for a teacher education which supports democratic schooling and community involvement in schools. He points out, however, that "minimal attention at best" is given to 'the problems of equity in our schools in current teacher education reform proposals.

> 'Specific proposals. . . do not directly confront the problems of inequitable education received by the poor and minorities. There is the danger that the current reforms, like many of those of the past... will continue to widen that gap between the 'haves and the have nots.' (p.7)

He warns against undermining efforts to create more democratic school environments by empowering teachers and not empowering parents as well - further separating the two. Parent involvement is critical if a quality education is to be obtained by those currently disadvantaged, and their citizenship rights should encourage schools in an effort to achieve such quality programs.

Schools can become more responsive to community needs, plan projects cooperatively with community members, and view both the schools and the community as its teacher training ground. Teacher education can also seek to develop teachers who respect diversity, are 'culturally sensitive, compassionate, and morally responsible' (p. 9).

Application of the NCSS Social Studies Standards (#4)

In each area of the standards, social science disciplines can be identified. In economics, traditionally one might incorporate the concepts delineated by the National Council for Economics Education (e.g., scarcity supply and demand, opportunity cost, etc.). However, with a critical approach, one would consider how economics reflects values and how economic decisions and systems affect the quality of human life. Jim Wallis (1989) and Chuck Matthei (1989) discuss the potential for approaching economics 'as if values mattered.' Our assumptions about the administrative bottom line of profit and the traditional benefits to employees of exclusively monetary compensation might be reconsidered. The ecological well-being of the world in relation to 'endless economic accumulation' might be reconsidered. Community-minded economy and a sense of responsibility for the use and creative redistribution of resources could result. Reconsidering the interrelationships between the public and the private sectors and the common good is one aspect of this revitalizing of the economic side of the curriculum. Job training for the unemployed could be related to significant community needs like environmental conservation, and overall, the community good could become central in our evaluation of quality social education. In this way, economics becomes not only a science, but a 'moral discipline.' Each individual concept, like investment, becomes more rich and diverse (e.g., socially responsible investing further opens up the concept to its fuller meaning). In each of the themes of the NCSS standards lies this same potential for transformation and thus, with diverse, caring communities as in this case.

Educational Commitment to the Value/Rights of all Humanity (#5-7)

The work of 'grassroots coalitions... such as the Institute for Responsive Education, the Public Information Network, the Institute for Democratic Education, and 'Rethinking Schools" have greatly contributed to the growing awareness of the importance of the democratic process and values in schools (Zeichner, 1989, p.9). The work of such groups often markedly contrasts with mainstream institutions' moral climates and ethos. Clearly, the transmission of a moral and ethical heritage must be incorporated into educational reform at its center.

While many teachers are concerned about moral education, some are not. The topic is infrequent in teacher preparation programs, and teacher practice in the realm of moral education/development fails to follow validated research, often applying the belief of value neutrality and the discredited practices of values clarification (Ryan & Greer, 1989, p.12).

Increased class time, textbook coverage, accreditation requirements, and significant research and publication addressing moral education are legitimate needs for curriculum reconstruction. Ryan and Greer (1989) cite striking youth value changes during the decade between 1976 and 1986, where the percentage of young adults who identified 'having a lot of money' as 'very important' almost doubled, and the percentage who viewed 'correcting inequalities' as 'very important' fell to almost one half (p. 13). Over the twenty years prior to 1986, students who viewed college as a means to increased financial security rose from 43 to 74 percent (Ibid.).

An inclusive concept of community allows concern for others that equals that of the self. We don't care enough about other people's children or others in general. In fact, a study which measured attitudes toward ethnic diversity, included a group that did not exist. This group consistently was the least liked of all the groups. Those we are distant from and do not know are those we are suspicious of and about whom we unfortunately form negative attitudes. We must become inclusive. We must not only know each other, but know that we are able to act on each other's behalf for the common good, as members of a community. As we recognize the complexity of our cultures and ourselves, given the nature of cultural transmission/belief development, and seek to understand our differences, we will find our commonalities.

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Figure 1

Affirmations of Critical Pedagogy

1. The schools represent a powerful force of social, intellectual, and personal oppression.

2. The reasons for such oppression are rooted in the culture's history.

3. They represent a number of deeply held cultural values--hierarchy, conformity, success, materialism, and control.

4. What is required for significant changes in the schools amounts to a fundamental transformation of the culture's consciousness.

(Purpel, 1989, pp. 19-20)

Figure 2

Central Concerns of The Democratic School

1. The open flow of ideas, regardless of their popularity, that enables people to be as fully informed as possible.

2. Faith in the individual and collective capacity of people to create possibilities for resolving problems.

3. The use of critical reflection and analysis to evaluate ideas, problems, and policies.

4. Concern for the welfare of others and 'the common good.'

5. Concern for the dignity and lights of individuals and minorities.

6. An understanding that democracy is not so much an "ideal' to be pursued as an 'idealized' set
of values that we must live and that must guide our life as a people.

7. The organization of social institutions to promote and extend the democratic way of life.

(Apple & Beane, 1995, pp. 6-7)

Figure 3

Characteristics of The Multicultural School

1. The teachers and school administrators have expectations for all students and positive attitudes toward them. They also respond to them in positive and caring ways.

2. The formalized curriculum reflects the experiences, cultures, and perspectives of a range of cultural and ethnic groups as well as both genders.

3. The teaching styles used by the teachers match the learning, cultural, and motivational styles of the students.

4. The teachers and administrators show respect for the students' first languages and dialects.

5. The instructional materials used in the school show events, situations, and concepts from the perspectives of a range of cultural, ethnic, and racial groups.

6. The assessment and testing procedures used in the school are culturally sensitive and result in students of color being represented proportionately in classes for the gifted and talented.

7. The school culture and the hidden curriculum reflect cultural and ethnic diversity.

8. The school counselors have high expectations for students from different racial, ethnic, and language groups and help these students to set and realize positive career goals.

(Banks, 1994, p. 11)

TEACHING TOLERANCE AND UNDERSTANDING IN THE SECOND LANGUAGE CURRICULUM

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If one of the aims of education is to create a more tolerant and peaceful world, then the role of all educators is to teach **cultural understanding**. In the area of language teaching this role should be all the more important because it is difficult, if not impossible to truly master a language without understanding the culture of the people who speak it. Communication in Arabic can become problematic if one does not have a good understanding of Islam. "Any attempt to define Arab culture must recognize Islam as its foundation" (Parker *et al* 1976). Communicating in Chinese is greatly helped by a knowledge of Chinese history - and this includes a knowledge of Imperial China and Confucianism as well as some understanding of the current political system. To communicate in Japanese involves understanding not only the rules governing bowing but also why this is done. To do business effectively in Asia involves not just having an adequate supply of business cards but understanding why they are considered important, i.e. people feel more comfortable when they know who you are, what your status is, so that they can apply the courtesy rules that are required by their culture.

A major task for teachers of, for example, Japanese or Thai to English native speakers is to explain the importance of politeness. A major step towards understanding this concept is to take a comparative view, that is to point out that if people from Western English speaking cultures get a little impatient with the social hierarchies which dictate politeness rules in Asian countries, they should realise that Asians can feel very ill at ease in Western English speaking countries. Social relationships seem disordered, unharmonious. There does not seem to be a hierarchy. People seem to be able to address each other any way they like. To put it bluntly, people seem uncultured and rude. They are acting like "barbarians".

Pointing out and explaining these cultural differences, preferably through examples drawn from the language, is one of the major tasks of the second language teacher. Consequently it should be a stated aim and an important component in the second language syllabus.

The idea that language teaching involves nothing more than just grammar and vocabulary is a very naive one indeed. It is in fact quite a dangerous idea because of what we might call the **expectation factor**. Tolerance of another culture varies in relation to the expectations one has. If you expect people from the other culture to be different, you will tend to interpret what you see as strange behaviour (for example rudeness) as simply being different. On the other hand if you expect people from that culture to be similar to you, you will be less tolerant of what seems to you to be strange behaviour. To give just one example: you are sitting in an expensive restaurant with a group of businessmen wearing suits and ties. One of your dinner companions picks up a steak in his hands and starts gnawing at it, with the juice dripping down his shirt. Your expectations would impel you to be rather intolerant of this behaviour. Now, let's assume that you are sitting at a table with a group of 11th century Vikings. Your expectation would be that they would in fact pick up their steaks in their hands. In fact you would be rather surprised if they used a knife and fork. Teaching a language without teaching cultural understanding can have a similar effect. The manners and habits of a people whose language you are learning can seem strange and even offensive if you have not been prepared for them. Their cities may look the same, their faces may look the same, but if they speak a different language there will be vast differences underneath that familiar exterior.

Because cultural understanding should be an important element in language teaching (just as important as the purely linguistic component), one might then expect a lot of research to have been devoted to the teaching of culture in the language classroom and that considerable thought has gone into the place of cultural awareness in the language teaching syllabus. However, when we look at the considerable amount of literature devoted to language teaching, we find comparatively little material on the teaching of culture and virtually none at all in the area of syllabus design. Title lists in the key books for language teaching are very revealing. Here, as an example, are the titles in the Oxford University Press series *Language Teaching - Pronunciation, Grammar, Vocabulary, Discourse, Listening, Speaking, Reading, Writing, Roles of teachers and Learners, Classroom Interaction, Syllabus design* and *Evaluation*. None deals with the teaching of culture. In fact, it is virtually not mentioned in the indices and bibliographies in any of these books. Of particular significance is the fact that it is not mentioned at all in David Nunan's *Syllabus Design*. In other words, a leading language teaching researcher in the curriculum area does not consider that the teaching of culture is an integral part of the language teaching syllabus !

On the other hand, we cannot say that the teaching of culture has been neglected - Joyce Merrill Valdes' book *Culture Bound - Bridging the cultural gap in language learning* contains a 20 page bibliography. This is not inconsiderable even though it is much less than the amount of research devoted to other key areas of language teaching. For example, *An Introduction to Second Language Teaching Research* by Diane Larson - Freeman and Michael Long (1991) has a 60 page bibliography, most of which is made up of books and research articles on the importance of culture in language teaching published over the last 20 years.

However, apart from the quite small amount of research devoted to intercultural communication in language teaching, the main problem is that it is generally not integrated into the core language teaching syllabus. It tends to be studied by researchers as a separate area, with the result that in the language classroom it is studied in isolation. For example, there may be a "culture" lesson each week, distinct from the mainstream language lessons. Or, more often than not, there will be no specific cultural component in the course and no stated aim of promoting cultural awareness.

Of course there are a number of difficulties with the integration of culture into a language syllabus. The first is a problem of definition: What is culture ? For the more widely taught languages there are culture textbooks or cultural components in text books. These fall into two broad categories: the traditional type of culture which might be termed "capital C Culture". In the case of French it would deal with well known historical figures (Louis XIV, Napoleon), monuments (the Eiffel Tower, the Arc de Triomphe), art (the Louvre, Impressionism). This is sometimes referred to as the "How much does the Eiffel Tower weigh ?" approach to culture.

A more serious problem is the conceptual one. Language teachers do not seem to have found a coherent framework for the description of a speech community's values, attitudes and rules of social conduct. This problem certainly does not exist for the purely linguistic component: we have a number of ways of describing language. These are reflected in different types of language syllabus. Structural linguistics was reflected in the 1950's and 1960's by structural language syllabuses. In the 1970' and 1980's functional approaches to language analysis were reflected by functional syllabuses.

Describing a culture is more problematic. In attempting to define attitudes, values and customs, writers tend to do everything they can to avoid stereotypes, because these may be seen as racist: "The French are arrogant." "The English are snobbish." "Australians are boorish." "Japanese don't show emotion." However, the avoidance of stereotyping leads to a more anecdotal type of presentation: "A friend of mine was once speaking to a manager of a Japanese company ...", or to quote an example from Parker (1976) :

> Most of us know the phrase *Insya Allah* or "God willing". To many Americans this sounds like *manana* or "someday", but it is not nearly so simple. Some years ago, in one of our field offices, the newly arrived American director found every instruction to his assistant acknowledged with *Insya Allah*. Finally exasperated, the director stated that he expected the instructions to be followed as a matter of course, not *Insya Allah*. The assistant responded that they would be , but like everything else in life, only if God is willing. One does not question the will of God.

Now such anecdotal inputs are always very interesting. It is the sort of thing that students and teachers find fascinating. The problem is that it is very difficult to construct a coherent cultural sensitivity syllabus component around a series of anecdotes. What is needed is a framework in which they can be placed. The latter part of this paper deals with such a framework, that is, a proposed "intercultural communication" component whose principal aim would be to develop a tolerance and an understanding of the target culture. This component would not be separate, but integrated wherever possible with other syllabus components. The important thing is that it should be a stated aim and that it should be evaluated. (On this point it should be mentioned that few, if any, texts on language testing mention culture.)

It should be pointed out that the framework (See Appendix) and the discussion which follows deal principally with the teaching of languages other than English. The teaching of English as a second language poses a number of different problems which we do not have time to deal with in this paper. For one thing, English is now quite clearly an international language and not necessarily the language of any particular culture. To quote Prabhu (1981), it has been "de-Anglicised" and "de-Americanised", particularly in Asia. For another, improving communication between native English speakers in countries like Australia and the USA and the students and migrants who come to these countries is another case again. The learning should be on both sides. The students and migrants need training in understanding the local culture; but their teachers, bosses and colleagues also need training in understanding the cultural background of the new arrivals.

Finally, we should admit that we will be making some generalisations in our examples. These simply cannot be avoided when talking about cultures. One must however continually bear in mind the fact that there will always be many exceptions to these supposed cultural norms. To see the norms as universal in a culture amounts to stereotyping.

A summary of the proposed framework is given in the Appendix to this paper. We will now give more detailed examples of how each of these components could be treated within a language program. For each component we will also suggest some implementation guidelines, i.e. the proficiency level at which it should be taught and the delivery mode.

A FRAMEWORK FOR A COMPONENT ON INTERCULTURAL COMMUNICATION IN SECOND LANGUAGE SYLLABUSES

Component A: The structure of the language

I. Pronouns and terms of address

This is probably the most important step towards good intercultural communication, because terms of address create the first impression and pronouns are used frequently in all oral interactions. English speakers have a particular problem because the rules governing terms of address and personal pronouns are simpler in English than in most other languages. Even in communication with Europeans (French, Spaniards, Italians or Germans) it is easy to give offence. Most language syllabuses deal with the topic, but they rarely give practice in the large number of different situations where terms of address need to be used correctly and spontaneously. The extract below shows the range of situations which one would need to master for basic everyday communication in French.

Greet the following people in the situations described:

Example: The mother of your friend, Georges Picot.
Vous: *Bonjour, Madame.*

(i) The father of your friend, Françoise Tournier.

....

(ii) A girl, 16 years old, who lives in he same block of flats as you. You don't know her name.

....

(iii) A classmate. His name is Yves Lemaire.

....

(iv) A group of friends meeting in a cafe.

....

(v) A good friend, Sylvie Lacaze, whom you meet by chance as you are both leaving a concert.

....

(vi) A lady of 50, Madame Evelyne Steiner, who works in the same office as you.

....

(vii) A little boy of 8 who comes into the shop here you are working.

....

(viii) On the telephone, to a woman switchboard operator.

....

(ix) Emile Moreau, a senior executive in the firm where you work. You meet him by chance at a party.

....

(x) The people in a cake shop (men and women).

....

Say goodbye to the following people in the situations described.

Example: The town mayor, after an official reception.
Vous: *Au revoir/Bonsoir, Monsieur le Maire.*

(i) The headmistress of a college, after a conversation .

....

(ii) Monsieur and Madame Blondeau, after dinner at their place.

....

(iii) The receptionist, after your stay at a hotel.

....

(iv) A friend, Vincent Charenton, whom you are going to see again tomorrow.

....

(v) A friend, Marie Lopez, , whom you are going to see again later in the day.

....

(vi) Your workmates, at the end of the week.

....

(vii) Friends who are going on holidays.

....

(viii) A friend whom you will probably be seeing again in a few days.

....

(ix) Your parents, as you are going to bed.

....

(x) A girlfriend whom you are going to phone next week.

....

Implementation guidelines

Level:

This component would be taught right at the beginning of a program, say in the first weeks of a non-intensive course.

Delivery mode:

The above document is a practice or evaluation text. There are spaces for written answers, although oral answers are possible and more desirable. The materials would of course be taught and practised orally using role play activities such as these:

Role A

You are a 16 year old boy/girl.
You meet your father's boss at
the supermarket. Greet him/her.
Ask a couple of polite questions.
Take leave politely.

Role B

You are a company director. You
meet your employee's son/daughter
in a supermarket. Greet him/her.
Answer his/her questions politely,
then take leave.

2. Function and structure

The way in which language functions such as thanking, promising, complaining and complimenting are realised varies greatly from culture to culture. Complaining is obviously a difficult thing to do in a foreign culture. However paying and accepting compliments is, perhaps surprisingly, just as difficult. For one thing the concepts of what is good and what is bad vary from culture to culture. To be fat, or to be old are not seen as desirable in Western culture. Consequently a 45 year old American is not likely to be impressed when addressed as "grandfather" or "old Bill" in, say, China, although the terms would have been almost certainly meant as compliments. Similarly, English speakers learning Arabic and other Middle Eastern languages have to be aware that English compliments are remarkable for their extreme banality:

- *Your house is nice.*
- *That's a nice shirt*
- *Her husband's nice, etc.*

Compare this to an Arabic speaker's:

- *Your daughter is like the moon and her eyes shine like stars.*

Let us compare also two ways of accepting a compliment:

English:

- *That's a nice pair of shoes.*
- *Thanks.* (Or perhaps: *Oh, ha ha these old things ...*)

Iranian:

- *Your shoes are very nice.*
- *It is your eyes which can see them which are nice.*

(Examples taken from Wolfson 1981)

Implementation guidelines:

Level: Lower Intermediate/Intermediate
Delivery: Via role play (the following examples would be for adult learners of Arabic)

Role A

You meet a friend at the market. Her daughter (whom you don't know) is with her. Greet your friend. Compliment her on her daughter.

Role B

You are with your 10 year old
daughter. You meet a friend at
the market. Greet her. Respond to
what she says about your
daughter.

3. Semantic classifications

The way in which languages break up reality reveals a lot about the culture. Robert Lado in "How to Compare Two Cultures" (1957) takes the Anglo-American attitude to bull-fighting as an example of this. In English both animals and people have "legs", "backs" and "necks". In Spanish animals have *patas* ("animal legs") and humans have *piernas* ("human legs"); animals also have *lomo* and *pescuezo* ("animal back" and "animal neck") while humans have *espalda* and *cuello* ("human back" and "human neck"). In English, animals as well as humans get nervous. Animals even have hospitals and cemeteries in English speaking countries. With a few exceptions (such as the famous dog cemetery in Paris) other countries tend not to consider animals as near-human. This is reflected both in the language and in customs.

If we add to the above considerations the American cartoon character Ferdinand the Bull who preferred to sit under a tree and sniff flowers rather than fight in the bull-ring, we can see that on the subject of bull-fighting we are confronted by a fairly serious cultural difference. English culture and the English language anthropomorphise animals. Spanish speaking cultures and in fact most other well-known European and Asian cultures do not.

Any foreigner working or studying in Spain or Mexico will inevitably be confronted by bull-fighting. Now one does not have to approve. But one should try to understand the role of bull-fighting in the target culture. It is not seen as cruel any more that English speakers see fishing as cruel. For aficionados the bull fight is an important cultural event, an art form.

Implementation guidelines

Level: Advanced

Delivery: Via role-play/debates, in this case with one group of students role-playing bull-fight aficionados, another group role-playing animal rights militants.

Component B: Nonverbal communication

Examples:

1. **Gesture** (body movements with specific meaning, e.g. in French, rubbing the back of the hand against the cheek to signify "boring")

2. **Body language** (body movements which do not have specific meaning but which may indicate feelings, e.g. leaning forward to show interest in what the other person is saying)

3. **Proxemics** (use of space in interpersonal communication, e.g. how far away from your interlocutor do you stand ?

This is a very important element in human communication. Even within cultures the importance of non-verbal communication is recognised today, as is shown by the number of courses in management training and communication which include it. In cross-cultural communication the non-verbal element is even more important because it is very easy to be misunderstood or to give offence without realising what you have done.

Implementation guidelines:

Level: All levels

Delivery mode:

In the traditional secondary language classroom it is difficult to teach non-verbal communication. One can demonstrate it to students but it harder to get them to practise it: space is limited, as is time. For really effective training, students should also be able to record their interaction on video and watch themselves "in action". Such facilities are not available to many language teachers.

Material problems notwithstanding, non-verbal communication should always be stressed in role plays and mistakes should be commented on by the teacher. Non - verbal communication should also be assessed in speaking tests: the use of correct grammar and vocabulary does not constitute good communication if the non-verbal element is inappropriate.

Component C: Social customs and rituals

Examples:

1. **Meal customs and rituals**
2. **Entertaining guests**
3. **Gift giving**

This is one aspect of culture which is quite well dealt with in most language programs through dialogue situations and descriptive texts. However, materials writers, like journalists tend to prefer folklore to reality, because it is more colourful. Consequently, most students of French will learn about frogs' legs and snails but will not be made aware of the fact that the most common meal served in French restaurants is steak and chips !

Implementation guidelines

Level: Beginners to intermediate

Delivery mode: The material is normally presented through audio and video dialogue situations. It should however be followed up by role play situations such as the one set out below (suitable for the teaching of most languages):

Roles A and B

You have invited two friends over to your place for dinner. Plan a menu. Greet your guests, offer them drinks, show them to the table and serve the meal. Ask them if they like the food, ask them if they want more and make some polite conversation.

(... time elapses ...) Your guests are ready to leave. Say "Goodbye" in an appropriate manner.

Roles C and D

The two of you have been invited to dinner in your two friends' place. Greet them, offer the present you have brought, and accept the food politely. One of you is on a diet and will have to refuse some of the food politely. Compliment your host on the food. (... time elapses...) Its time to go. Say "Goodbye" to your hosts and thank them.

Component D: Values and beliefs and their effect on interaction

1. Religion and philosophy

Within a secondary school language curriculum it is obviously not possible to include a comprehensive account of what Islam means to Arabs or Malays or what Buddhism means to a Thai. Nevertheless it is important that early on in the course students are given some idea of how religion affects daily life: dress, diet rules, taboos, prayer times, holy days and festivals would seem to be the minimum required.

Implementation guidelines:

Level: Beginners to Intermediate
Delivery mode:

These themes are best presented through dialogues and indeed most well designed courses do this. In Malay and Indonesian courses we generally include a lesson depicting what many people do on Friday, that is , go to the Mosque.

On the other hand, other aspects of Islam such as Ramadan and Hari Raya are generally presented in a separate "culture" section. They could and perhaps should be presented through situations, or even through literature as in the poem below, which movingly depicts the special time of Hari Raya. (Unfortunately this poem cannot be fully integrated into the language syllabus because it was written in English. Nevertheless, it could be used as supplementary material or it could be translated back into Malay.)

hari raya rain

i decorated my house for hari raya
   the paint fresh in the morning sun
   after the prayer after dawn
i waited for friends in anticipation.

the children were loud and bright
   in their new clothes and shoes.
   the day will flutter in hues
till when the clouds come.

my friends were few in the village
   only the farmer, carpenter and the priest.
   i was waiting for Khamis
when the rains came.

the flowers watched silently in the vase
   hearing the rain tapping on the attap.
   will the sun ever come to wrap
our short minutes with colour?

i waited for the guests
   till the rain grew black:
   i knew i had other days
but today is hari raya.

Muhammad Haji Salleh

2. Attitudes to work and leisure

The work ethic varies considerably from society to society. For example, in some societies it is considered normal to stop working, even on something important, in order to attend to family matters or to help a friend. This causes considerable anger if the manager or the customer comes from an Anglo-American culture. To take an example from Condon (1980):

> North Americans express special irritation when Mexicans seem to give them less than undivided attention. When a young woman bank teller, awaiting her superior's approval for a cheque to be cashed, talks on the phone to her boyfriend, or when one's taxi-driver stops en route to pick up a friend who seems to be going the same way, North Americans become very upset.

Implementation guidelines:

Level: Intermediate onwards
Delivery: Via role play in potential conflict situations, such as the taxi driver example. Ask students to act out the role (in the target language of course), firstly with an impatient, culturally insensitive foreigner, then with a sensitive, culturally aware foreigner. In a business oriented course, the following situation could be presented:

Role A

You are an English speaking business manager in country X. An employee is going to ask you something. Respond as you normally would if you were dealing with someone from your own country.

Role B

You are an employee from X, working for a foreign manager. Your cousin has recently had a baby and you want the afternoon off to go to the christening. You've always been allowed to do this sort of thing by local managers.

Such a situation will of course lead to conflict. In a follow-up phase the teacher should point out where the cross-cultural problems lie and what could be done to alleviate them.

Component E: Social structure and its effect on interaction

1. Social and professional hierarchies

These vary considerably across cultures, both in the "pecking order" and in the importance attached to it. English speakers, particularly Americans and Australians consider their social order to be relatively non-hierarchical and consequently they are often intolerant of the more rigid hierarchies that exist in other countries.

Implementation guidelines:

Level: All levels
Delivery mode:

In language programs an awareness of the importance of hierarchy can be developed again through role play in specific situations. For example, in the case of Japanese:

1. You are staying with a Japanese family. You meet the grandmother. How would you greet her ? Formulate 5 questions that you could ask her without seeming rude.

2. You are a foreigner on a training course with a Japanese company. You have asked for an appointment with the Managing Director. You want to ask him if you can work in another office. You don't like the people in the office you work in (but of course you can't say that - or can you ?). Remember to be polite whatever the managing Director says.
   (The role of the grandmother and the Managing Director would be played by the teacher or a native speaker teaching assistant.)

2. The family

Language learners will in many cases meet families from the target culture and indeed they may live in a host family. It goes without saying that in an intimate environment such as the family, tolerance and understanding on the part of the foreign guest are essential. In many language courses "typical" target culture family situations are presented, generally via audio or video dialogues. However the situations presented are nearly always routine non-conflictual ones: happy meal times, happy leisure activities, nice friends and so on. Parents do not lose their jobs, children do not want to stay out all night, their boyfriends and girlfriends get on well with the family and so on. A closer look at family environments in the target culture is obviously needed in most cases.

Implementation guidelines:

Level: Intermediate Level onwards
Delivery: Through comparative studies and discussions, preferably in the target language, for example:

Compare your culture with the target culture in the following questions :

- *At what age do children become adults ?*
- *How do people discipline their children ?*

- *Are children allowed out at night without parental escort ? At what age ?*

- *Are children (both boys and girls) expected to help in the house ? What sort of things are they expected to do ?*

- *What do children and parents argue about mostly ?*

- *What topics are taboo at the meal table ?*

- *At what age do children leave home ? Is it always to get married or is it sometimes to live independently ?*

The target language media, particularly popular magazines, even "agony columns" can also supply excellent comparative data on family values.

3. Gender roles

A lot of research has gone into gender roles in the teaching of English as a Second Language. Course books, dictionaries and grammar books have over the past years been examined and in many cases severely criticized for presenting women in a stereotyped manner. In situational dialogues the husband usually went to work while the wife stayed home and did the housework. Bosses were always men. Secretaries were always women and often stupid. Dictionaries and grammar books gave examples of "nagging wives", "gossiping women" and "hysterical girls". Today most (but not all !) ESL authors take care to present a proper gender balance in their texts and to show women as empowered and assertive. One could argue however that since some women still do play traditional roles, we should present women in a variety of situations, thus reflecting the reality of society rather then the preferred model of most text book writers and teachers. This principle should also apply to, for example, the depiction of gender roles in the teaching of Arabic. The social roles of women, the jobs they do, the clothes they wear and so on vary considerably across the Arab world. A good course in Arabic would reflect this variety.

Gender roles are particularly important in the interpretation of literature. We judge characters in plays and novels through our own cultural filter. Brooks (1989) reports on the teaching of Virginia Woolf's short story "Legacy" to students in Central America. The story tells of a woman (Angela) trapped in a stifling marriage to a man (Gilbert) who is totally blind to her real character or needs. She refuses to run away with a potential lover, but on learning of the suicide of this man (out of despair), she too kills herself. When students were asked whom they had most sympathy for,
invariably they answered "Gilbert":

> Why ? Well, after all his wife was unfaithful, albeit only in thought. And then she committed suicide and "deserted" him. Here the double sins of "adultery" (though only contemplated) and suicide blind the students to the author's attempt to portray the frustration of [Angela]. The egocentric insensitive husband is pardoned all.

This example is drawn from English teaching, but it follows that similar misunderstandings will occur when students read the literature of a culture which is socially distant from their own. They may find some of the events unacceptable, shocking or simply incomprehensible.

Obviously it is not desirable to limit the syllabus to literary themes with which the students are familiar (although from a motivational point we do need a certain amount of easily understandable literature). How then should the teacher treat "difficult" themes, particularly those in which women are treated in a way which conflicts with our values?

Firstly as Brooks (*op cit*) recommends, the students should be allowed to react honestly, to express shock, , anger or disagreement. Then, through teacher input or through personal research the students should build up the cultural context to the event. Why did the event happen ? What motivated the characters ? What are the religious and moral values that brought about these circumstances ? Which of our religious and moral values lead us to be shocked or mystified by what happened ? Through this process the students deepen their understanding of the target culture and realise that their own values are not necessarily universal. They may not approve, but they will be able to disagree in a more understanding manner.

Implementation guidelines:

Level: All levels
Delivery mode: Through the presentation of dialogues, through role play, through media documents and through literature.

Conclusion

The above framework is just one example for including a component on intercultural communication in second language syllabuses. It does not provide an exhaustive list of cross-cultural topics. There are many others, such as attitudes to health and medicine, employer-employee relations, attitudes to personal liberties, to freedom of the press, to political systems and so on. The cultural component will vary considerably from language to language. For example, the study of religion will not be as important in a French syllabus as it will be in an Arabic or Malay syllabus.

Learning another language is learning to become another person. The monolingual child sees him/herself as belonging, not to one culture among many, but the "right" one, the "standard" for human beings. The rest of the world seems to be made up of strange people with strange behaviour patterns. Language learning with a coherent cultural component disabuses them of this notion and leads them to the realisation that we are all products of cultures which are neither "right" nor "wrong", neither "standard" nor "sub-standard" but simply human.

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Appendix

FRAMEWORK FOR A COMPONENT ON INTERCULTURAL COMMUNICATION IN SECOND LANGUAGE SYLLABUSES

Component A: **The structure of the language**

Examples:

- pronouns and terms of address
- semantic classifications

Component B: **Nonverbal communication**

Examples:

- gesture
- body language
- proxemics

Component C: **Social customs and rituals**

Examples:

- meal customs and rituals
- entertaining guests
- gift giving

Component D: **Values and beliefs and their effect on interaction**

Examples:

- religion and philosophy
- attitudes to work and leisure

Component E: **Social structure and its effect on interaction**

Examples:

- social and professional hierarchies
- gender roles

TEACHING THE VALUE OF TOLERANCE IN SCIENCE

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The objectives predominantly set out for science teaching are cognitive ones, such as knowledge and understanding of science facts and concepts, skills in the processes of science and application of scientific principles. The affective objectives are often overlooked. The development of attitudes and values are left entirely in the hands of the students through the hidden curriculum. The explicit teaching of science for value outcomes is not a common scene in the classrooms of the practitioners. The science curriculum has powerful message systems from which students pick up values. There are two ways by which value messages are transmitted.

Main Ways through which Values Enter into Science

1. The content in the syllabus indicates the values to be taught. Some examples present in the primary science syllabus of Brunei include *health*, in connection with the study of personal cleanliness and appearance as well as prevention of diseases; *safety* in the study of light and electricity; *environmental concern* in lessons pertaining to waste disposal; and energy *conservation*.

2. The nature of how science is taught shows the kind of values being developed by the teacher. This is value transmission via the teachers' methodology. The interaction between the teacher and the student indicates the value the teacher holds, whether he/she respects students' ideas or imposes his/her own. This constitutes one aspect of methodology. Other aspects include seating arrangement, whether or not the teacher provides opportunities for collaboration between fast and slow learners; and use of practical activity, whether or not the teacher allows each student to analyse his/her own ideas in the light of new findings from the practical activity, or whether or not the teacher provides opportunities for the students to repeat an experiment that failed.

Analysis of these afore-mentioned activities and opportunities reveals that each pertains to the value of tolerance to a greater, or lesser or more subtle extent. The work of scientific inquiry requires time and tolerance for the unexpected, like wrong ideas that block understanding and unsuccessful experiment results that hinder moving on. The value of tolerance is also reflected in collaborative group work where students negotiate ideas among themselves and show willingness to restructure one's position in the light of existing evidences that are intelligible, plausible and fruitful.

The second medium of value transmission refers to the hidden curriculum. The hidden values which are implicit in the curriculum are classified into three (Smith, 1986). They are:

1. behavioural values which refer to the way classroom learning experiences are conducted in which students and teachers interact.

2. procedural values which relate to the ways of thinking which are considered important. Critical thinking and scientific attitudes are examples of procedural values.

3. substantive values which pertain to issues that should be analysed and which should bring students to decision-making.

A fourth category is what Layton (1986) calls constitutive values, such as search for data, willingness to suspend judgment, and consideration of premises and consequences.

The examples given in each category require time, patience and open-mindedness - requirements necessary for the value of tolerance to be developed.

The Present Scenario

The current teaching of science in the primary school rarely aims to teach values in any direct or explicit sense. Even in content areas which lend themselves to value integration, striking a balance between cognition and affect is nonexistent. The teaching of science is liberally construed in favour of cognition. Observations of pre-service and in-service teachers as they teach these value-laden content areas show they do not make deliberate efforts to include value outcomes in their objectives.

Two questions arise out of these observations.

1. Should science teachers teach consciously to these ends?

2. How should they integrate values in the teaching of science so that a balance is achieved between cognition and affect?

The answers to these questions are found in the study conducted by the writer in 1994.

The Study

A group of 15 in-service teachers taking up an upgrader's course in Universiti Brunei Darussalam, during the first semester of school year 1994 - 1995 collaborated with each other to draw out plans of work that constitute the essential attitudes and intellectual activities which children need to acquire. Their efforts have resulted in four types of structured learning experiences that emphasise the value of tolerance in teaching *food and nutrition*. These learning experiences are embodied in the four instructional methods which were identified by the teachers as appropriate for the direct teaching of values. The four methods are:

1. ACES (Affective-Cognitive Experiences for Self-Direction) - a methodology based on the confluent theory of education that provides for the flowing together and interaction of the affective and cognitive elements in individual and group learning (Punsalan, 1992).

2. STS (Science-Technology-Society) - a teaching approach that shows how science and technology are shaped by social forces and how they affect society (Gardner, 1990).

3. Constructivist Teaching - a process for guiding learning through the use of the students previous understandings in building new ideas by incorporating the new material into the concepts and thought processes already in place (Beichner & Dobey, 1994).

4. Inductive Method - an instructional sequence that begins with the simplest learning activities and progresses systematically toward the final complex activity or skill (Esler, 1993).

The activities for each method were carefully planned and woven into the lesson content. A brief outline of the activities per method is shown in Appendix A. These activities were tried out in four classes of a cooperating school of the University. Only one teacher handled the four classes to eliminate the teacher factor. She carried out the plans of work prepared by the four groups of in-service teachers.

The four teaching approaches or instructional methods were subjected to evaluation by 17 primary science teachers who were attending a three-week intensive training on content, methodology and evaluation in primary science at the University. The evaluation focused on four major areas, namely:

1. negotiation of ideas
2. acceptance of ideas of others
3. patience for correct ideas to develop
4. explicit teaching of tolerance in connection with the topic, *food and nutrition*.

The first three identified by the teachers as indicators of tolerance pertain to pupil activity while the last one focuses on teacher activity. The latter specifically looked at the intensity of emphasis on tolerance for food that children often refuse but need to eat for its nutritional value.

Findings of the Study

Results show two methods of teaching which lend themselves well to the teaching of tolerance in science. The table below shows the ratings by the teacher evaluators of the four methods.

Area	ACES	STS	Constructivist	Inductive
1. Negotiation of ideas	2.41	2.12	2.76	1.76
2. Acceptance of ideas of others	2.23	2.53	2.82	2.06
3. Patience for correct ideas to develop	2.29	2.24	2.71	2.12
4. Explicit teaching of tolerance	2.59	2..30	2.71	2.17
Average	2.41	2.30	2.76	1.98

Note:

Areas I - 3 were rated most frequent (3) to least frequent (1) while area 4 was rated most emphasised (3) to least emphasised (1).

The first three areas belong to the hidden curriculum. They are the behavioural values cited by Smith in the earlier discussion. There were efforts to make them demonstrable through the structured learning experiences provided in each method. The constructivist teaching method was consistently rated high in all these three areas with an average rating of 2.76. This consistent lead can be attributed to the fact that constructivist teaching provides for maximum student-student interaction through group collaboration. Constructivist teachers of science promote group learning, where two or three students discuss approaches to a given problem (Yager, 1991).

The ACES methodology followed with an average rating of 2.41. With regard to area 2 (acceptance of ideas of others), STS edged ACES in terms of frequency of occurrence as manifested in group work and class discussion. The lead of STS in this area may be due to the variety of justifications that can be derived from the discussion of the impact of science on society and that of technology on society. ACES leads over STS, particularly in area 1 (negotiation of ideas), can be attributed to the organisation of its learning experiences. The CBL (computer based learning) materials provided in the first stage of lesson development helped in facilitating negotiation of ideas between teacher and students in the analysis stage, and between student and student in the application stage. In area 3 the lead of 0.05 by ACES over STS is very slight. The difference between the two does not merit any significance.

With regard to area 4 (the explicit teaching of the value of tolerance), both constructivist teaching and ACES methodology are way ahead of STS and the inductive method.

In constructivist teaching, the students were given opportunities to share personal experiences about food they like to eat and those they don't like to eat. Their thinking that was brought forth in the sharing session was used as starting points for instruction. Thus, in the second stage (exploration), the students were exposed gradually to the different foods in their respective food groups with their nutritional values. Through the use of a compare-contrast strategy involving their own ideas and those of the scientists, the students were able to generate new meanings as they discussed the importance of eating the right kinds of food including those they don't like to eat. The last stage brought them to decision-making where they had to prepare a balanced diet for their own breakfast The explicit teaching of tolerance in connection with *food and nutrition* was clearly shown in this constructivist approach.

In the case of ACES, both facts and values were consistently intertwined from the first to the last
stage of lesson development. The integration of the value of tolerance with the concepts of *food and nutrition* was an attempt to strike a balance between cognition and affect in order for the students to have a solid base for its behavioral manifestation.

Through the use of these two methods, the integration of values in science teaching proved to be more purposive rather than incidental and systematic rather than sporadic.

Concluding Statements

The explicit teaching of the value of tolerance in science is rare. Teachers often find it difficult to integrate this value especially if the content of science does not lend itself well to such integration. The lessons prepared by the participating teachers in this study show that the explicit teaching of science for value outcomes can be done.

The implicit teaching of tolerance is inherent in the scientific inquiry which requires it as well as time for successful results.

The teacher's roles in the explicit and implicit teaching of tolerance are to:

1. keep the discussion on target
2. negotiate ideas with the students and allow groups to do the same with the members
3. help students see other points of view and alternative ways of doing things
4. lead students away from becoming too set in their ideas before exploring alternatives
5. open up minds of students to accommodate ideas of others
6. stress the importance of patience and perseverance in search of scientific truth.

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APPENDIX A

Outline of Activities per Method

ACES

1. Activity

    a) affective - The whole class sings a song about a sickly creature. After singing, the teacher draws out reasons why the creature is sickly. Teacher focuses attention on not eating the right kinds of food.

    b) cognitive - The class is divided into groups and each group explores food values using CBL materials.

2. Analysis

    a) affective - The teacher poses this question: What is the importance of eating the right kinds of food?

    b) cognitive - Teacher helps the children to analyse each food group in the CBL materials.

3. Abstraction

    a) affective - Teacher asks the children to put themselves in the shoes of the main character in the song and come up with suggestions on what foods to eat to be healthy.

    b) cognitive - Teacher and children discuss the food groups and their nutritional values.

4. Application

    a) affective - Children in groups name the foods they like to eat and those they don't like to eat. They make resolutions to eat those they don't like to eat but they have to eat for their nutritional values.

    b) cognitive - Teacher asks the children to write a balanced diet for breakfast.

STS

1. Introduction

    Teacher generates ideas about foods children don't like to eat and asks justifications for their answers.

2. Discussion

a) science component

The class is divided into groups and teacher distributes picture cards of the foods children don't like to eat with corresponding nutritional information at the back. They discuss these information in groups. Teacher leads the discussion to the basic food groups and asks children to classify these foods accordingly.

b) technology component

Teacher presents examples of how technology has improved the tastes of some foods which children dislike.

c) society component

Teacher discusses with the class the importance of good food and balanced diet in producing healthy citizens who will contribute to the country's productivity.

d) taking action

The class is again divided into groups and discusses the points brought out during the class discussion. (e.g. Why does each citizen need a balanced diet? How can one prepare a balanced diet?). Each group should come to an agreement regarding the preparation of a balanced diet for breakfast.

Constructivist Teaching

1. Invitation

Teacher generates ideas of food children like and don't like to eat.

2. Exploration

The children are divided into groups and given pictures of foods they like and dislike. They are asked to group the foods that are related. This leads to classifying foods into basic food groups. They are shown transparencies of foods with corresponding nutritional values.

3. Proposing Explanations

Children in groups are asked to prepare a list of foods in each food group including those they dislike and give the functions of each food group based on the nutritional values contained in the foods in their respective groups. They are also asked to discuss the importance of eating the right kinds of foods representing the basic food groups.

4. Taking Action

Using the transparencies of foods and their nutritional values, the group is asked to prepare a balanced diet for breakfast.

Inductive Method

1. Introduction

Teacher asks the children what they usually eat for breakfast and why they like to eat them. Teacher shows pictures of foods which children don't like to eat and asks them why they don't like these foods.

2. Presentation

Teacher presents a chart showing the basic food groups and asks the children to identify the foods therein.

3. Comparison and Abstraction

The children are divided into groups and are asked to compare the foods they like and those they dislike in terms of their nutritional values shown in the chart. Teacher distributes a reading material about the importance of balanced diet and asks each group to discuss the content of the handout with particular emphasis on the need to eat the right kinds of foods even if they don't want to eat some of them.

4. Application

Teacher asks them to make a balanced diet for breakfast.

TOLERANCE : GATEWAY TO EDUCATION FOR PEACE AND HARMONY

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The United Nations declared 1995 as International Year for Tolerance. It also suggested that in its promotion, **tolerance** be made the "keystone" in the coming 50th year anniversary celebration of the United Nations. The UN promulgation also called on "all sectors and disciplines, all units, and indeed, all of us, as individuals to work together creatively and effectively to put tolerance in its proper role in all systems of learning."

Among the values and skills relearned are : openness and understanding, peaceful resolution of conflict, deep respect for all life, solidarity, and justice. It is hoped that these values and skills will enable all of us to escape the historical trap given us by the prevailing culture of violence. In its place, we learn to glorify and celebrate our human diversity.

For the Sisters of Mercy whose commitment to quality and "wholistic" education is known not only in North America, but also in some parts of Europe, the goals proposed by the UN resonated with an educational reorientation adopted by the Sisters in a small rural high school in Tubod, Lanao del Norte, Philippines nearly 19 years ago.

Brief History Sisters of Mercy, Philippines

The Sisters of Mercy, Philippines is a Religious Congregation of women, a mission of the Buffalo, New York Community . In 1957, they were offered by Bishop Cronin, ownership and management of a rural high school which they accepted. The school was located in Tubod, Lanao del Norte, Mindanao Phillipines.

Education is one of the main ministries of the Mercy Sisters. Like the Jesuits, the Sisters have aims and objectives which are intended to facilitate the development of children into whole and caring human beings. Towards this end, strategies are carefully selected to ensure that their educational goals are achieved.

When the Sisters took over the school, their first move was to change its name from Pioneer Institute to Mercy High School. They also added Religion into the curriculum. The Muslims and non-Catholics were naturally concerned over these changes. They thought that the school would cater only to Catholic students. The change also put to the fore, previously unresolved conflicts between the Christians and Muslims.

At the time the prevailing climate in Pioneer Institute was one of "passive acceptance of things they could not change." The Sisters realized that for them to carry out their educational objectives,they must do something to mitigate the climate of hostility in campus. To do this, they must, however, come up with a program to reduce prejudice, non-acceptance of diversity of beliefs, lack of openness and respect of one another's uniqueness. Being new was a drawback. They needed a 'key", a "gateway" to smash through the barriers of misunderstanding and intolerance. A prayerful discernment helped them to identify "tolerance" as a possible way in improving the atmosphere in school.

In the Philippine culture, tolerance sometimes has a negative connotation. For example, to avoid confrontation, an individual is allowed to act or engage in behaviors not generally acceptable in a community. So the Sisters made sure that "tolerance", (the virtue they wanted inculcated) was understood as the willingness to be open, accepting, understanding and patient towards peoples of different cultures, beliefs and views. The Sisters' challenge, therefore, was to create a program that would make learners live out tolerance in their everyday life.

Situation at Mercy High School

Administering a school which was formerly a non-sectarian institution had some drawbacks. The Sisters had to contend with inherited realities which they could not afford to ignore. Listed below were prevalent at the time:

1. Students came from a variety of religious affiliations, although the majority were Catholics.

2. Nineteen percent (19%) of the student population were Muslims.

3. Eighty percent (80%) of students enrolled came from very poor families such as fishermen, tenant farmers and labourers.

4. Mercy High School was the only secondary school in the town of 18,000 population.

5. The town population which came from the neighboring islands brought with them their own dialects, value systems, attitudes and beliefs.

6. The climate in school was not so peaceful. There seemed to exist a "mutual distrust" between Muslims and Christians.

It is therefore not surprising that there was an undercurrent of tension among the students, teachers and staff. It is critical that the Sisters had to come up with a program that would address the above realities.

The Sister Principal had the foresight to do extensive consultation with the teachers and staff. She also did a round of visitation with parents in town who warmly welcomed her in their homes. From conversations with them, she gleaned some reasons for conflict in the community. Foremost of these were low educational attainment of parents or adults and economic status. She also gathered that the uneasy relationship between Muslims and Christians was mostly due to negative assumptions about the Muslims perpetrated over the years. These assumptions had never been challenged. One such assumption was that Muslims would not hesitate to kill a Christian because the act would bring their souls to heaven. So Christians dared not walk in front of Muslims no matter how narrow the path they were traversing. Of course, the contentious issues were grossly exagerated because of miscommunication, misunderstanding and intolerance.

Some Peace-Building Steps

To effect a change in attitude among students, a step by step process was put in motion. This necessitated the retraining of all key players of the planned change.

Teachers in-Service. To help teachers gain confidence in carrying out their tasks as changeagents, two seminar/workshops in Communication were held. Workshop I focused on the skills of listening and feedback. Role plays were used to practise the skills. Workshop II was on facilitating and affirming skills. Here the participants practised giving and receiving recognition and appreciation of talents and performances.

It was believed that sharpening these skills in the teachers would empower them to become better partners of the Sisters in the program implementation.

Values Clarification Sessions. A series of values clarification sessions were simultaneously held for student leaders who would be assisting the teachers in the program. These sessions aimed to increase the student leader's self knowledge and self esteem. One of the training's outputs was an "Issue and Behavior List". The student leaders later used this as a worksheet in identifying real issues, distingishing these from individual values or preference. An abbreviated sample list is found below.

Table I

An Abbreviated Sample Issue & Behavior List

1. On Religious Practices and Preferences	
a. From Christians:	Muslims talked during prayer. They cluster together during recess.They are chosey with food.
b. From Muslims	Christians are not sincere when they pray. They are not prayerful. They only go to church on Sundays.
2. On Communications	
a. From Christians	Muslims are overly sensitive. They get mad when called "moros'.
b. From Muslims	Christians are disrespectful and tend to look down on people.
Reconstructed from an interview with a former Muslim student leader, Ms. Evangeline Buale	

The Program : Conflict and Prejudice Reduction or CPR

The CPR program had for its main aim, to slowly defuse the mutual distrust between Christians and Muslims. There were enough rules and regulations to deflect actual violent confrontations. But there was no program designed to reduce intolerance, prejudice and disharmony. The CPR consisted mostly of life-enhancing activities that both groups could engage in and which would enable them to experience acceptance, affirmation, respect, understanding and love.

From their professional as well as religious background, the Sisters believed that **tolerance** as previously defined held the key to building mutual trust and deepening relationships in the campus. In fact deep friendship did later spring up and harmony was felt.

Life Enhancing CPR Activities

The plan called for increased shared activities to be integrated in three disciplines in Year Level I curriculum : Language Arts, Social Studies and Home Arts/Character Education.

In **Language Arts-English,** a mini-research activity was added. The students worked on "data gathering." They compiled a list of words with derogatory meanings. The list of "unpeaceful" words were discussed and reflected on during homeroom guidance periods, in order to arrive at common understanding of meanings. See sample list below.

Table II

"Unpeaceful" Words

"Moros"	Implication : barbaric or violent
"hugawan"	dirty, unkempt
"tala - tala"	crazy

During the sharing of meanings, the students began to understand how using the listed words caused disharmony. At the end of the discussion, the class made a commitment with each other to stop using the words in the list in their daily speech. If they forget which they often did, they could remind each other in a friendly way without fear.

After the first year of this program, there was a marked improvement in the relationship among the students.

In Social Studies, two activities were made a part of the class outreach program. These were "inter-village visitations " and "days of integration."

The classes were divided into manageable groups. Each group arranged with the other groups for visitation. Their purpose was just to know the community where their classmates belonged. The group stayed in the village for a day, usually Saturdays when there were no classes. During the visit, they interacted with the children and observed family structures. They shared a meal with the family that invited them. They also volunteered to help out in any project in the community such as food production, planting rice or minding the young children so their mothers could do their wash and do house chores. Minding the children was something mothers looked forward to in later visits.

After each member of the small group had had their scheduled visits, the teacher scheduled a day of integration, to process the student's experiences. A typical Filipino dialogue call "sabutsabut" was adopted.

'Sabut Sabut', The "Four-R" Process

The process followed four steps : **relating, reflecting, recording,** and **reprogramming.**

"Sabut-sabut" is a gathering of persons who were experiencing conflict or misunderstanding. It was usually called by the community leader or elder. So as not to disrupt the flow of life of the community, the "sabut-sabut" discussed only one issue. The person in conflict was encouraged to speak and the other party was invited to listen. If the whole community was involved, the process took longer because part of the process was for each one to have a say. The leader encouraged the persons in conflict to offer solutions. If this is reached, the leader promised to monitor the implementation of the agreements.

The same process was used by students during integration days, following the four, "Rs". First, they **relate** their experience highlighting "feelings". When all had spoken, the **reflection** began. They try to connect their experience with **negative** feelings if there were any. If there were none, they then tried to savour their positive feelings. New insights were shared as one member recorded these in their talent worksheet. The students tried to identify what caused their positive feelings. These were collated in one document and given to a **reprogramming** committee who would use the "insights" as fresh inputs in the CPR program.

The students later discovered that their positive feelings were due to the fact that they were more open to accepting the different attitudes and ways of other peoples when they went on visitations. The "sabut-sabut' process is reproduced on page next page.

In **Home Arts**, two enhancing activities were integrated in this discipline : **Food Fair** and **Indigenous Handicraft Making.**

In the Philippines, food is often the focal point in almost all gatherings. One activity added to the Home Arts Character Education subject was cooking of island foods. During the first three months of school, the students learned to cook food specialities of the different islands. *Out* of respect for Muslims, no recipe which that had pork as one of its ingredients was included. The cooking was demonstrated by students. This way each one had a chance to teach the others not only the preparation, but also explain the rituals that go with the serving of the food.

At the end of three months, a Food Fair was held. The "cooks" did not only serve the food, they also explained to the "tasters" the availability of ingredients, length of the preparation and possible variations. Those who tasted the food were encouraged to write their comments on a simple evaluation sheet. An interesting question posed was whether they would be willing to try out the recipe at home.

In the handicraft classes, the teacher invited some girls to teach crafts such as weaving (tinalak), jewellery making or mat weaving, produced by tribes indigenous to her island. The intricacies of designs and other artistic demands required patience and hard work. In the process of learning, both Christians and Muslims became more tolerant with each other. They started to explore other possiblities for collaborative ventures.

Conclusion

What was done at Mercy High School to mitigate intolerance may seem of little value at first glance. However, exactly 25 years later (1982) the whole Diocese of Lligan, Lanao del Norte, embarked on a curricular reform aimed at counteracting the programmed infusion of militaristic values in the country's general educational system. The diocesan program, "Values, Core of the Curriculum", involving fourteen high schools followed the same process that was initiated by the Sisters of Mercy in 1957.

It is very affirming for this group of women educators that what they did to promote harmony in a small rural high school 39 years ago are resonated in present day, educational innovations. The present concerns of wholistic educators are similar to the concerns felt by the Sisters before.

The Sisters are encouraged to continue their quest for a kind of education that will be different from the present one, the emphasis of which is on rational intellect, economic achievement, competition and compliant performance of social roles. They believe that education must be transformative, that it must train learners to understand that human lives have greater meaning and purpose than the mechanistic laws described by science. In addition human lives are greather than the 'consciousness of any one culture'.

Finally, the Sisters believe that quality education must have a spiritual perspective, one that emphasises our interconnection with the rest of creation, that fundamental values such as "reverence for all life, compassion, respect and understanding are integral to harmonious living in this planet.

Footnotes

1. **School Annals** - 1957

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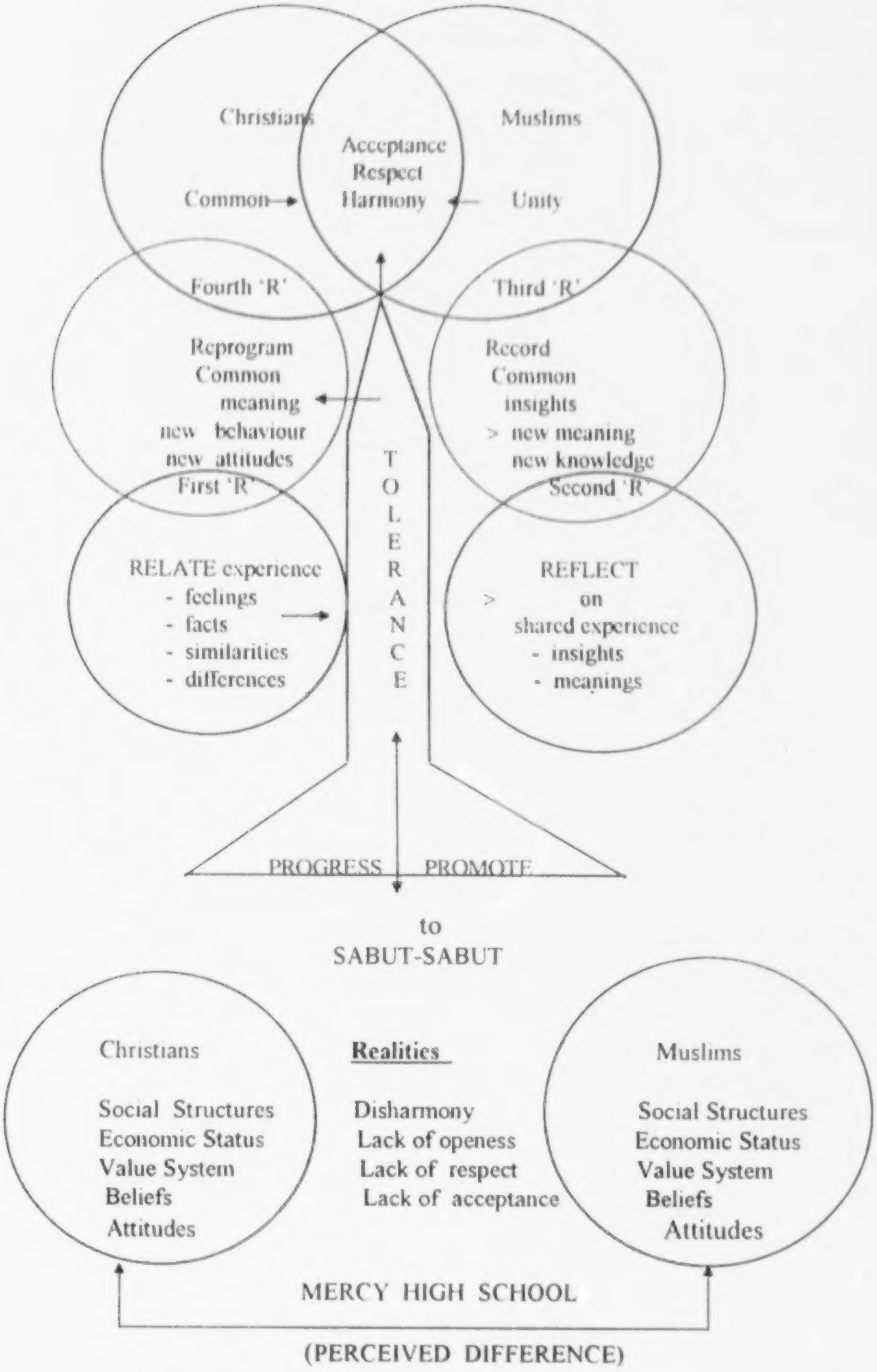
SABUT-SABUT PROCESS


Christians
Acceptance
Respect
Harmony
Muslims
Common
Unity
Fourth 'R'
Third 'R'
Reprogram
Common
meaning
new behaviour
new attitudes
Record
Common
insights
> new meaning
new knowledge
First 'R'
Second 'R'
TOLERANCE
RELATE experience
- feelings
- facts
- similarities
- differences
REFLECT
> on
shared experience
- insights
- meanings
PROGRESS
PROMOTE
to
SABUT-SABUT
Christians
Social Structures
Economic Status
Value System
Beliefs
Attitudes
Realities
Disharmony
Lack of openess
Lack of respect
Lack of acceptance
Muslims
Social Structures
Economic Status
Value System
Beliefs
Attitudes
MERCY HIGH SCHOOL
(PERCEIVED DIFFERENCE)

CLASSROOM INITIATIVES WITH ADULT ABORIGINAL STUDENTS: NEGOTIATING A CURRICULUM OF CULTURAL ACCEPTANCE

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Background

The human history of Australia is at least 40,000 years old. Where the Aboriginal people came from is less certain. Some have speculated about a land-based migration from the region of South Asia during the last Ice Age, but neither the oral tradition of the Aborigines nor archaeological evidence has provided sufficient insight to the mystery. What is clear is the very successful adaptation to the land that the Aborigines effected over the long period of their occupation of the island continent. This is obvious in every aspect of Aboriginal culture.

Aboriginal culture built up over hundreds of generations, has been almost eradicated during the last couple of hundred years after white settlement in 1788. This was the beginning of a stunningly successful development of a nation as an antipodean outpost of Western European civilisation, the nation of Australia. It was also the beginning of the extermination of the Aboriginal people, the original possessors of the land.

The nature of the interaction between white and black can only be described as a dramatic instance of a cultural clash. Official policy has at times been quite positive in favour of the Aborigine but the general position of the populace has tended to be at best a kind of benign neutrality and at worst has led to acts of massacre e.g.; on the island of Tasmania, the last 'full-blood' Aborigine died almost 100 years ago.

Various estimates have been made of the number of Aboriginals at the time of the white settlement and figures range from 200,000 to 1 million. Since then there was been a marked decline in the population of Aboriginals until the last 50 years, where there has been some recovery. The most recent census shows approximately a quarter million out of a national population of over 17 million. As a result of mixed marriages many of those that claim Aboriginality are of 'mixed blood'. A significant proportion of them live as 'fringe dwellers' (in reference to their low levels of education, health etc.) around the cities and towns of the country.

In 1967, the Australian Constitution was amended in order to give recognition to the Aboriginals as citizens in their own land. However some would argue they remain as *second class citizens* for a number of reasons; lower life expectancy, higher rates of illness and unusually high incarceration rates plus low educational achievement in comparison to the rest of the community.

Some of these conditions are related to lifestyle factors including alcohol dependency. It would be a profound error, however, to assign blame to the victims as a generalisation to explain all of this sad description. The single major cause of the plight of the Aboriginal people is their **dispossession from the land.** Only on rare occasions, such as John Batman's treaty and purchase arrangements with the Aborigines of the area now known as the City of Melbourne, was any attempt made to recognise the rightful ownership and the important relationship to the land of the Aborigines. For the most part the land was simply taken up by the settlers, sometimes by official grant, sometimes by squatting, and the Aborigines were literally pushed off it or converted into lowly labourers, dependent on patronising handouts from the new landlords.

Government policy towards the indigenous people of Australia has been a very mixed affair. A fair claim would be that the Aborigines typically came off second best whenever a choice had to be made between them and the white settlers. Aboriginal society was traditionally structured around the relationship with the land and everything -- language, culture, both law and lore, were tied into that relationship. As the Aboriginal people were progressively dispossessed of the land so were they sundered from the basis of their existence. Breakdown in the society and in the culture was an almost immediate consequence of the arrival of the white settlers on the First Fleet. Within weeks major health problems had arisen. It is estimated that up to half the population in the vicinity of Port Jackson (now known as Sydney) were wiped out by a smallpox epidemic.

The concept of theft did not seem to be part of the morality of a people whose lifestyle was based on communal sharing. Inevitably conflict quickly arose when convicts and settlers accused Aborigines of 'stealing' their possessions. Rough justice meted out by the aggrieved parties often saw serious injury and even death to the Aborigines. Official policy was even-handed towards both whites and Aborigines but the arm of official sanction could not stretch to the whole settlement, especially as it expanded into new territories.

Government policy based on European notions of charity and care for the 'heathen' frequently caused great distress. Christian morality was the excuse for forcing the Aborigines into reservations and missions where it was impossible to maintain the traditional lifestyle. In most cases Aborigines found it difficult to adjust to the work ethic of the Europeans and so a purposeless and vagrant way of life came to replace the complex meaning to life expressed so completely in the rituals and lore of the 'Dreaming'.

Probably the single most devastating piece of government policy was the forcible splitting up of families with the young children being taken away to hostels and to foster homes. The argument to support this policy suggested that the only way to ensure that the children could hope to gain the benefits of modem civilisation was to be raised in the context of Christian and European values. Social and family disintegration became widely apparent, when the traditional ties of inheritance were broken, the loss of history and meaning in a whole people was immense and almost irreversible.

The popular image of contemporary Aborigines is one of dissoluteness, alcoholism, unemployment, welfare scavenging and gaol occupation. A concomitant aspect of this last
condition is the alarming incidence of deaths in custody. Many Aborigines gaoled for minor crimes or merely drunken disturbance, sometimes on remand (pending charging), have been found dead in their cells. The deaths have sometimes occurred within hours of arrest. So extensive is this problem that a Royal Commission was held to find an explanation for its causes and to establish recommendations for eradicating it. So far, improvement has only been moderate.

While this picture is definitely accurate for some, it is a grossly unfair description of all Aborigines. There are, of course, the usual stand-out exceptions in most fields of endeavour. There have been Aboriginal holders of such exalted positions as State Governor and positions in the Federal Parliament. The Permanent Head of the Federal Aboriginal Affairs Department was for a long time a man of Aboriginal heritage, Charles Perkins. Likewise there have been notable achievers in the areas of both popular and serious arts and in the sporting arena. Of more importance in many ways is the substantial proportion of Aboriginal people who have become indistinguishable from other Australians as they have assimilated into the dominant culture of 'white' Australia.

This is both a good and a not so good thing. It is good because the crude description of dark-skinned no-hopers, is really little more than a parody for most Aboriginal people. Not so good because it underlines the loss of Aboriginal culture in the assimilation to mainstream Anglo-European values and lifestyle.

Education in Australia, as in most modern societies, is seen as a major means of enculturation. Often Aboriginal culture has been ignored in that process. However, a significant change in mainstream attitudes and values has been occurring in recent times. Over the last 20 years or so, there has been a general acceptance of Australia as a multicultural society and this concept has official sanction now. Within this multicultural framework it is becoming possible for Aboriginal people to begin the haul towards recovery of their culture, language and traditions. The track record of Aborigines in conventional education has not been auspicious. This is partly because of a teaching style heavily reflective of middle-class Western values. It is also partly due to a lack of regard for a system that has seemed over the years to reinforce the negative images of Aborigines. A high rate of absenteeism has been typical and this has led inevitably to poor levels of performance and achievement. Schooling in Australia is compulsory for children for ten years until they turn fifteen years old. Many Aboriginal children, however, do not satisfy the minimum expected levels of literacy, numeracy and general knowledge by that time.

Since the mid 1970's there has been a definite agenda to correct the low levels of individual academic achievement and importantly, there has also been a marked attempt to provide programmes which might allow for some recovery of Aboriginal culture. Non-aboriginal children are also being given the opportunity to learn about Aboriginal history and culture but the need and the urgency is obviously felt much more acutely amongst those of Aboriginal heritage. Although a fair amount of knowledge about traditional culture and lifestyle is available -- some retained in the memory of the still living older generations and some stored in archaeological and anthropological records, there is a very real threat that the Aboriginal languages could be soon completely lost. It is known that some 700 languages were extant in traditional times. There are perhaps only 50 or so still spoken and some of those by mere handfuls of elderly people.

Aboriginal Studies is now a component of the wider Social Studies curriculum and forms a part of most schools' core studies programmes. Some truly good work can be found in the secondary schools but most of the effective programmes that can allow a real contact with their cultural roots for Aboriginal people themselves are going on in the national TAFE (Technical and Further Education) system.

Tape and Aboriginal Access

Technical education was originally for trade training to support apprenticeships and it has a history in Australia going back at least a century. As time went on many more programmes of a non-degree and vocational basis were introduced into this level of education further refinement has occurred over the years such that an enormous variety and complexity of programmes are now offered. In Western Australia the TAFE system currently has some 800 different qualifications possible. The system has been extremely successful in developing a diverse array of courses catering for the ever more complex modern society which it serves.

Today TAFE continues to provide trade training, other technical programmes and extensive provision of community and adult education. Much of this comes under the banner of the Access and Equity area. As the name suggests, this is the area which caters for non-mainstream studies and aims to assist people from non-standard backgrounds - minorities, special interest groups, non-English speaking background students, to have an entry to levels and areas of study which might otherwise be denied to them.

Some of these courses allow for a bridge to mainstream study within TAFE and/or to courses in other institutions including the universities. They can also open doors, directly to employment for which the students might not otherwise have been considered. They can also allow people to regain a sense of their own identity. In this category are some of the Women's Studies and definitely the Aboriginal Access programmes.

In 1995 a new programme called the Certificate in General Education for Adults (CGEA Programme) was introduced. This is a new version of an older programme called the Certificate in Admission Studies. In both cases the courses provide an opportunity for adult students who lack the standard background, entry to mainstream courses, most of which lead to vocational qualifications. The CGEA is available to all students who have not achieved the normal levels of literacy and numeracy and general knowledge from the compulsory years of schooling. This may have resulted from protracted illness, family disruptions, interstate transfer among other causes. There are limited places and some screening of students is therefore necessary. Factors that are taken into account include the individual's personal background and likelihood of benefiting from the programme.

The Aboriginal Access programme has adopted its own version of the CGEA. It includes subjects such as Reading and Writing, Oral Communication, Mathematics and Numeracy. There is also a component referred to as General Curriculum Options (GCO). The GCO part of the course allows a wide amount of flexibility in choice of subject matter. In the first semester of the programme running at the Leederville campus of the Central Metropolitan College of TAFE in Western Australia, the GCO has incorporated a diverse number of studies and activities. These include a sports unit (which culminated in a 2 day tournament with all the other Aboriginal Access courses from around the state), academic studies of Law & Government and Ecology; discussions on Aboriginal history and culture and excursions designed to augment the whole range of formal studies (some specifics of the programme will be provided later in the paper).

The CGEA programme is typically 18-20 hours of contact time per week, spread over four days. Lessons occur in the day-time and the students are classified as full-time attendees. The students in a given class stay together as a group and normally have a base room in which all the on campus activity is conducted. Depending on the flexibility of allocated staff, there may be one or several teachers involved with a particular class.

There is usually an Aboriginal Liaison Officer whose main function is to provide assistance for students in all matters of administration and finance, including study grants. Virtually all the students qualify for a financial assistance package called Abstudy. This is a wage provided at a fairly minimal level. The Liaison officers are also involved in coordinating social activities and certain aspects of counselling, although students also can contact the regular Counselling Service on the campus for the usual type of help available there.

The present class at Leederville has 30 enrolled students but average attendance in any given lesson is only about 60-65%. Illness accounts for some absences. There is also a tendency on 'pay days' for students to absent themselves while attending to personal financial matters. An aspect of contemporary Aboriginal life that echoes the traditional family structure and obligations is the expectation to be present at funerals. With the lower life expectancy and higher illness rates this means that there will almost always be some students away each week because of the need to travel to a funeral that might be anywhere in the state -- and Western Australia is a state measuring around one million square miles!

The age range of students in this class is from 16 years to 52 years. Most are adults above 25 years of age. Virtually all of these are married or in semi-permanent relationships, with children, many of who are still of school age themselves. The gender split is approximately even although most of the teenagers are female.

Personal backgrounds are extremely varied. They range from people with fairly straight forward family upbringing essentially on the western nuclear family model, to those who were forcibly taken from their natural parents at an early age and placed in hostels as wards of the state or in foster home situations. Some students have some personal awareness of Aboriginal tradition and lifestyle while others are truly ignorant of any of that. There are two or three who can speak an Aboriginal language but the majority know only a few words, if any, of the languages. The majority have used English all their lives as their 'mother tongue'.

There is a strong and overtly stated desire by virtually all the students to know and understand more of their heritage. Other than knowing that they are Aboriginal, some students have no effective awareness of what that means except that it places them on the receiving end of prejudice at times. There may be a sense of dispossession and loss but not a clear understanding of what has been taken from them. Several students know only what the mass media have fed them -- and that is a 'mishmash' of information, some of it true and some of it complete nonsense or at least misinterpretation. At Leederville there are presently three teachers involved with the Aboriginal Access programme. They are myself with half the total load (which includes almost all the Reading and Writing, Oral Communication and GCO), a female colleague almost all the who handles the Mathematics & Numeracy (and who gives a small amount of support with Reading & Writing), and another female teacher with a very small component of Oral Communication and GCO. This structure has proved workable.

All of the lecturers are drawn from the General Studies Department on the Leederville campus. The Aboriginal Access unit lies administratively within this department. This situation allows for good and close interaction and cooperation from the staff delivering the programme - an essential requirement given the nature of the course. A fragmented approach would be a dysfunctional factor. Instead there is a shared responsibility to help 'deliver the goods'.

The Teaching/Learning Model

The CGEA is structured on four ascending levels of achievement and performance. Most students enter at Level 1 or Level 2 and this varies according to what subject is being considered. There are two certificates available. The first is a Foundation Certificate and can be achieved when a student has attained required competencies at Level 2 in all four streams of study i.e.; Reading and Writing, Oral Communication, Mathematics & Numeracy and General Curriculum Options. The other certificate is achieved by extending competencies to Level 4, in at least one of the streams. A summary of the streams and levels is outlined in Appendix 1.

My preferred teaching style is best described as student-centred learning. This is an interactive approach in which the lines of communication are multi-lateral between teacher and students and between student and student. It also involves on the part of students, a large degree of decision-making about the nature of the curriculum choice of subject matter, and techniques of teaching and learning. The essential notion is that students assume some responsibility for their own learning with the teacher as a facilitator and guide. As the counterpoint to that responsibility, the students have the right to determine how they will learn.

This seems to me to be a most appropriate style given the nature of the Aboriginal Access class. However, the students' own backgrounds at times cut across to possibility of operating in this ideal manner. As earlier described, most of the students are older adults and the experience they have of schooling has mostly been very traditional i.e.; teacher-centred. I have come to accept that there are components of the programme where it is appropriate for me to act authoritatively. The profound lack of historical and political background in most students makes it sensible for me to adopt a narrative technique of explanation and simply 'yarn' to the class about historical facts and political functions and structures. The same is true in dealing with the subject of Ecology in General Curriculum Options. Perhaps later, students will begin to develop sufficient confidence to engage in more active exploration of these studies. But even in this teacher-centred approach I attempt to make use of techniques which model the students desirable features for their own participation. The use of **anecdote** and **personal story** is much employed. I am comfortable with this and it has proven to be very acceptable to the students.

There are areas of the course where the students feel much freer to interact. The sessions on Reading & Writing and especially Oral Communication lend themselves naturally to general discussion of ideas. It is in these sessions that many of the notions for class activities and for excursions are first raised and then considered. The discussions can be very revealing of the personal and communal backgrounds of the students and are of great benefit to me in planning the progress of the class. It's in these sessions that the student-centred approach becomes operational and there is a more equitable balance between the teacher, myself, and the students on how and where the lessons will go. Some indication of how the students contribute to the shape of lessons and the development of the programme is outlined in the next two sections.

One of the most powerful teaching tools is the use of **storytelling**. In the Aboriginal Access class students are encouraged to tell their stories as a means to achieving specified learning outcomes and competencies. But the stories do much more than this. Together the students and I negotiate the curriculum by identifying the central point of a story as an issue to explore. The issue may be located in the content of the story or in its form. For example, one of the older male students recounted how he had been on a driving journey in the south-west of the state with some friends and relatives. He had been sitting up front for a long part of the journey but after a stop had moved to the back seat for a sleep. The car crashed and the man with whom he had swapped places was killed. The ostensible point of the story was the lucky personal escape of the story-teller. This was only stated however at the very end of a tale that had taken some five minutes to present. What was of much greater interest was the detailed establishment of the identity of everybody on the trip and their relationship to each other. Echoes of the Biblical genealogies were apparent and when the form of the story was made manifest in subsequent discussion it could be seen how the importance of family and tribe were still latent in the memory of this comparatively 'old' man (he is about 50 years).

In another story the focus was on the theft of the family car, an old model worth only $1,000 or so. It was uninsured which is common situation. Poor people purchase relatively inexpensive older model cars but unfortunately cannot afford the extra cost of insurance. Older model cars are least protected with security devices and therefore most prone to being stolen. There was nothing especially 'Aboriginal' in this story. It could have been any poor person's experience. At the time the story was told, however, the class had been learning the techniques of writing business letters. The story became first the basis of a discussion an Oral Communications session. The discussion centred on the possibility of finding a solution to the problem of insuring older model cars. An excellent suggestion came forth in terms of attaching an extra surcharge to the license fee for vehicles older than a certain vintage, this surcharge to be applied to subsidising an automatic insurance policy. Since such a scheme would need both government approval and probably fiscal contribution, the story and the subsequent discussion now became the basis for a letter collectively composed by the class for forwarding to the local electorate member of the State parliament -- a very practical outcome and a direct use of a story to direct the curriculum.

In order for students to gain some insight into the differences between spoken and written language, they were invited to speak onto an audio tape for at least two minutes, again telling a story, preferably from their own experience or background. The stories were then replayed and an exact transcription made including all speech 'errors'. The shape of the stories then became more obvious to the story-teller leading to a better understanding of language structure.

This allowed the students to objectify their stories by seeing them in concrete form, as a written account. Since many of the stories they chose to tell were drawn from experience and background there were a sharper focus and heightened awareness of many aspects of Aboriginal culture and heritage. In one account the story-teller was reflecting on some cousins who had been taken from the parents as infants and then raised on a mission station. The student telling the story got to wondering if the long association with that place would entitle his cousins to make a claim to the land under the so-called Mabo land rights decision handed down in recent times by the Australian High Court considering the question of Native Title to traditional lands. The legal point in this instance may have been moot, but the whole concept of land rights was brought to the fore in this student's thinking and in that of the class as they shared in the story.

Another technique recently introduced to the class is that of **Journal Writing**. This is not specifically for writing stories but many students have not yet exploited the possibilities of a journal beyond a simple account of their day's happenings. Yet those happenings are a significant part of their personal histories. They try out different ways of writing and of recording their thoughts and feelings, attitudes and reflections and are discovering how those can then be incorporated into more dramatic and effective ways to tell their more composed stories.

In response to a request for some students to visit a secondary school and address a class of students currently doing some Aboriginal Studies, a group of four students volunteered to assist. The manner of that assistance was to take turns to talk for around five minutes each to the class explaining their own backgrounds and upbringings. Here a wide gamut of experience was projected. One student described herself as a tribal woman. She is one of very few who can actually speak an Aboriginal language and in fact knows several. A second student recalled his father and brother teaching him to hunt and gather 'bush tucker'. Another, who is fair enough to pass as white, told the class he is 'half-caste' with a European father and Aboriginal mother. He has always thought of himself proudly as an Aboriginal man and is fairly knowledgeable of some of the mythology and customs. Finally there was a woman in her thirties who wanted to tell how she had been taken from her parents as a little girl and much later had run away from the hostel where she had been sent to learn to be a 'civilized girl'. Since then she has been trying to find her natural parents, so far without success. She first told this story to her own class as a practice but at the school when she got to the part about wanting to see her, father again, she could go no further and broke into tears. It was a most 'telling' moment for the young school pupils as well as allowing the woman to own her feelings on this very personal affair. These four students are a little different from most of their fellows in that they have gone further down the road to their Aboriginal origins and that is probably why they had the confidence to volunteer for the tasks described.

The storytelling technique can bring also the other class members along this road. There are three fundamental needs in all people which must be satisfied for human fulfillment. They are; the need for identity, relationship and for power. Telling your story relates you to others -- being a way to develop self-awareness and self-esteem-- realizing how you are connected to others in the big story of human kind. Aboriginal people have often lost their culture, especially those who are urban dwellers. Through the telling of their stories they can begin to find paths back to their heritage.

As all teachers know, getting out of the classroom on **planned excursions**, can be a potent way of stimulating learning. The Aboriginal adult students at Leederville are no exception to this time-honoured dictum. A visit to a nearby cinema to see the New Zealand made film, "Once Were Warriors", allowed the students' to see a story of contemporary urban Maori life. Curiously, it seemed to me, the Aboriginal students, although appreciating the film, showed little enthusiasm to pursue its themes and plot in class discussion. They were surprised to learn about the modern Maori experience as similar to their own but no obvious desire to analyse the film much more than that. I took this to be perhaps an indication that it was too close to the bone of their own lives. Alternatively it may have been too alien to them as historically the Maori have been a much more aggressive people than the Australian Aborigines.

By contrast a bus trip to a National Park to explore early Aboriginal settlement provoked much greater interest. It allowed them to look at archaeological material dated to at least 38,000 years ago, a time when the Earth was experiencing, the last great Ice Age. The lifestyle of the Aborigines in that period was dramatically different from that in the more recent times. A much colder climate, more extensive land surface, some differences in vegetation and animal life were all novel ideas to the students who, had an image of their ancestors which did not pre-date the Euro-centred history of the last two centuries. It was a revelation to learn of the evolution of the features of shelter, clothing, food sources and with all that, to realise that social patterns and rituals must also have been modified in the flux of time.

Now there is a keenness to get on with the next planned trip to the Aboriginal Affairs Department. The department in its earlier guise as the Native Affairs Department was responsible for the implementation of many of the policies which resulted in the breaking up of Aboriginal families. Over time this has caused great distress, some of which has been felt by members of the class. Now they want to learn what else the excellent records in the department might tell them of their collective and individual histories. The passion to know is almost palpable.

The general structure of the CGEA programme is a framework within which the vital activity of putting people back in touch with their culture, traditions and history is seen as more important than the stated purpose to equip students to enter mainstream study and vocational training programmes. This aim is also being achieved however, through the flexible approach which has been adopted. There is a timetable of lessons and some attempt is made to follow it. Often, though, it seems useful to pursue a current issue or concern or to take a piece of work in a particular area through to its natural conclusion or at least a point where a break in the activity is acceptable rather than clinging strictly to the timetable.

Subjects and lessons become 'mixed up' as a specific activity is integrated into work on Writing and Oral Communication and then also some discussion on concepts of Law and Government or perhaps Ecology. Increasingly as the rapport between teacher and students and among the students themselves, has improved. The students have felt able to raise almost any topic of interest. Always there is an attempt to integrate whatever arises into the official programme and also to ensure that some effective point can be made in relation to Aboriginality. Almost always both these aims are achieved.

Tolerance

A popular notion held by most Australians is that they believe they are very tolerant. There is an extensive mythology that has qualities of equality and fairness and the archetypal 'mateship' as central tenets. Unfortunately it is only partially true.

Long before white settlement, the Aboriginal people had already become distinct as a large number of defined tribes. If language can be considered a defining feature of a tribe then possibly as many as 700 different groups could be so classified. There were clearly established demarcations of territory and seldom did one group infringe on the territory of another. There was contact with outside people, especially along the northern edge of the land (which was probably contiguous with Papua New Guinea and Indonesia during the last Ice Age), and trade with the Malays and the Melanesians of these areas occurred. There is no evidence of major aggression or warfare and so we must assume that a tolerant relationship existed both with the neighboring peoples and internally between the various Aboriginal groups.

This was not the case when white settlement was established. Despite benign attitudes by some in official capacity, the general stance was a murderous one. Some of this has already been touched on in the earlier discussion. Reflective of the widespread and essentially racist attitude of most Australians is the long-standing 'White Australia Policy'. This was not developed against the Aborigines but against the Chinese who began arriving in very large numbers in the mid-nineteenth century in response to the gold discoveries. There was never a 'White Australia Act' as some people mistakenly believe, but the administration of the Immigration Act in its various forms over the years has been roundly supportive of the policy. It was only some 30 years ago that the Australian Labor Party expunged the policy from its official political platform. I have mentioned this item because it relates to the way in which white Australians have typically viewed people different from themselves.

Central to any understanding of Aboriginal culture was the land. One of the most harmonious relationships between humans and the environment ever achieved was that of the Australian Aborigines and the land of the 'Dreaming'. It was both a practical and a ritual relationship. The land nurtured the people by providing all their needs for survival -- food, shelter and clothing as well as weapons, transport in areas of large expanses of water, and the materials for ritual observance. The meaning of existence was represented by the land that the people occupied. This does not mean it was some sort of primeval paradise. The Aborigines modified the environment as have all humans. Fire was extensively used to harvest animals and to control food supplies amongst the vegetation. Rivers were dammed for fishing, trees were cut for fuel, for weapons and for canoes and animal species were hunted for food and for their skins.

These relationships were broken by the arrival of the white settlers. The right to the land was denied. Seldom was any compensation made for the dispossession occasioned in large swathes of territory being taken up for farming, mining and other activities. This denial eventually became encapsulated in the notion that Australia before the arrival of white people was a terra nullius -- an empty land. The 'invisibility' of the Aborigines was further confirmed in the notorious section of the Constitution that provided that Aborigines not be counted and included in the population of the country. This section was only removed by the successful referendum on the matter as recently as 1967!

The issue of Aboriginal Land Rights has been around throughout Australia's 'white' history. In the last few years in the climate of political correctness, it has become more possible for Aboriginal groups to push arguments about the sacredness of certain sites as a way of laying claim to some parcels of land. It may at times be dubious as to the legitimacy of some of these claims (as witness a current controversy in South Australia where an area allegedly set aside for ritual women's business is now being disputed even by some Aborigines) but the technique has been a legitimate one in drawing attention to the general dispossession of Aborigines from the land that was once theirs exclusively and in its entirety. Recently a case brought before the High Court by the late Eddie Mabo has had the effect of establishing a recognised claim to large areas of Australia by Aboriginal groups, at least in theory. The Federal Government has responded to the High Court ruling by passing legislation effectively supporting the Court's view. Some states have vehemently rejected this action, notably Western Australia. However the WA counter claim was rejected by the Court and the state's own legislation. Some 3 years on from the establishment of Mabo as the concept has become known, no Aboriginal group has yet achieved possession of any land as a direct outcome. By other means before and since Mabo, Aborigines have been managing to reclaim some land. This has included a number of cattle properties in the North and, symbolically, the world famous Ayers Rock (or Uluru by its Aboriginal name).

Australia has been officially declared a multicultural nation for at least the last 20 years. The Aborigines could be excused for wondering if the concept includes them. Despite the overwhelmingly successful Constitutional amendment in 1967, most Aboriginal people still feel uncertain about their status in their own country.

In 1970, Captain Cook's voyage of 'discovery' 200 years earlier was celebrated. In 1988 there was a year-long Bicentennial birthday party to commemorate the arrival of the First Fleet and the beginning of white settlement. The Aborigines were less than impressed by both occasions. Around the time of the 1988 party, the then Prime Minister Bob Hawke began talking of the need for a 'treaty' to give proper recognition of Aboriginal heritage. Nothing official has happened in the succeeding years and still no resolution of the land question exists.

Education has long been considered to be a major means of maintaining but also of changing attitudes. It is right then in this **International Year of Tolerance**, to be considering how education can contribute to the promotion of tolerance and in Australia to the reassertion of the Aboriginal heritage and all that is included in that idea. While the majority population will have to come to terms with that notion, Aboriginal people also have a great deal to learn about themselves. They must continue to strive to recover their culture and their sense of dignity as a people. The CGEA programme is one possible means of assisting these things to happen. May our God help us to succeed and to be tolerant of one another!

PREJUDICE AS A CHALLENGE TO THE EDUCATIONAL SYSTEM IN THE NEW SOUTH AFRICA

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Introduction

Greil (1989) defines prejudice as a negative, rigid and emotional attitude towards a person simply because he or she belongs to a group which is perceived to possess negative qualities ascribed to it on the basis of selective often obsolete or faulty evidence. This definition is supported by Allport (1988) who argues that prejudice is an antipathy usually based on faulty and inflexible generalization. It may be felt or expressed. It may be directed towards a group as a whole or an individual because he is a member of that group. On the basis of the above definition prejudice has the following characteristics:

Firstly, like other attitudes, prejudice is cognitive, emotional and behavioural. The cognitive component (stereotype) comprises of negative beliefs about members of the outgroup. The emotional component involves predispositions to act in certain ways towards the objects of prejudice. The latter is the only visible manifestation of prejudice as an attitude. Secondly, prejudice involves the perception of group membership. This means that when people segregate themselves into groups on the basis of race, religion, tribe etc., there is a tendency for group members to evaluate themselves more favourably than the outgroup.

Thirdly, in so far as prejudice involves prejudgement, it is generally regarded as negative. This characteristic of prejudice is reflected in the rigid and unsubstantiated irrational adjectives used to describe members of the outgroup. Prejudice can be demonstrated in various forms which range from casual talk to physical elimination of the victim. Social psychologists have categorized these different forms of prejudice into antilocation, avoidance, discrimination, physical attack and extermination. As regards antilocation the people who are prejudiced against a certain outgroup express their feelings to like-minded people. If these feelings are very intense, it leads an individual to avoid members of the disliked group. Sometimes avoidance is done at the cost of considerable inconvenience for the person him/herself. In this case the bearer of prejudice does not directly inflict harm to the member of the outgroup he/she dislikes. At the level of discrimination, however, prejudiced people undertake the effort to exclude members of the unwanted group from certain types of socio-economic opportunities and facilities such as employment, housing, political rights, education, recreational facilities etc. When this discrimination becomes institutionalized i.e. enforced legally or by custom, it becomes segregation. Under conditions of heightened emotion, prejudice may lead to acts of violence such as the recent acts of genocide in Rwanda and Burundi as extreme ways of expressing prejudice (Rwomire, 1994).

Theories on Causes of Prejudice

There are different explanations concerning the factors which lead to prejudice as defined above. The causes could be socioeconomic, historical, sociocultural and psychological. Marxist theorists attribute class conflicts in different socioeconomic systems as the basis of prejudice and discrimination. Those who own or control the major means of production and exchange use racial, ethnic and religious differences among the exploited classes as ideologies to divide them hence protect and preserve their own class interests. The oppressed classes (e.g. workers and peasants) view each other on racial, ethnic and religious differences as competing enemies. This is more the case in a situation of scarce socioeconomic resources such as employment, education, housing etc.

Structural functionalists argue that people are not born with attitudes. Like all other attitudes, prejudice is shaped by society. People acquire prejudices through the process of socialization i.e. from family members, peer groups, mass media etc. Cultural values and norms determine how members of different social groups are expected to think, feel and behave towards one another. As we shall see in the following sections, during the apartheid system in South Africa, various laws were prescribed pertaining to how whites and non-whites were expected to behave towards each other. Through the education system and mass media people from different racial, ethnic, religious and cultural backgrounds were exposed to different value systems and normative subcultures which became the basis for inter-group prejudice and hostility.

Other sociocultural factors conducive to prejudice include urbanization, industrialization and rapid population growth in a situation of limited resources. The situation become conducive for the development of prejudice when the scarce resources are located in areas which coincide with homogenous ethnic or racial groupings. The latter tend to look people from disadvantaged areas as a threat to their socioeconomic well-being. Psychodynamic explanations look at prejudice as a product of the dynamics of an individual's personality. One explanation based on this perspective is that prejudice can be a consequence of frustration arising out of problems such as deprivation, disenfranchisement, insecurity etc. For instance, the apartheid system in South Africa created so many needs and blocked so many aspirations that it became a fertile ground for frustration and prejudice both for the ruling white minority and the black majority (Rwomire, 1994).

The Historical Origins of Racial Prejudice in South Africa

Studies show that racism in South Africa is rooted in the European expansion of the 17th Century. For instance, Wilmot (1985) argues that when the whites arrived at the Cape in 1652, they did not perceive the indigenous African people as unequal to themselves. Some of them were even eager to marry indigenous African women. It is after defeating and subjugating the indigenous people through slavery, colonialism and later the apartheid system that racism as a legal and ideological doctrine evolved.

The original economy in the area which constitutes the present day South Africa was based on agriculture and pastorialism. The basis of conflict between the Europeans and the indigenous African people was on the land issue. In the course of competition for land the Europeans used their military might to deprive the Africans of their fertile land. Land was the most important socioeconomic resource for the lives of the indigenous African people, i.e. the San, Khoikhoi, Xhosa, Zulu, Sotho, Tswana etc.

Shortage of labour also led to the intensification of white territorial expansion and warfare. Supply of indigenous African labour was supplemented by importation of slaves from West Africa and the East Indies including Malaya. The discovery of diamond and gold in the late 19th century led to great demand for African labour in the mines as well. The discovery of these minerals marked the beginning of South Africa's industrial revolution. It accelerated the urbanization process due to rural-urban migration of the Affican people. This was coupled by the arrival of large numbers of Europen immigrants. In 1911 the diamond and gold mining centres contained about 40 per cent of the total urban population.

The 1910 Act of the Union consolidated white power throughout the four territories that formed the Union of South Africa. The indigenous African people were relegated to a subordinate position due to white domination in land ownership, the legal system, administration, distribution of wealth and other spheres of life. Over the years numerous laws were passed to regulate relations between the races and ethnic groups. Studies indicate that between 1908 and 1971 as many as 200 laws were enacted to control the labour of urban non-white sections of society i.e. blacks, Asians and coloureds.

For instance, the Natives Land Act of 1913 left the majority of the blacks crowded in 13 per cent of the total land area of South Africa. The Group Areas Act of 1950 is considered to be the cornerstone of the Apartheid System. It restricted people's occupation of land according to their racial classification. It underlined the apartheid system's ideology that the integration of racially and culturally different peoples created conflict. Therefore, it should be reduced to the absolute minimum. Apart from preventing interracial interaction, the Group Areas Act laid the basis of segregated social services among the different races. Other significant pieces of legislation relevant to this discussion include the Reservation of Separate Amenities Act of 1953 which segregated public premises and facilities; and the Bantu Education Act which provided for segregation in educational institutions. The Bantu Self-Government Act of 1959 parcelled out South Africa between "White" and "Bantu" areas (Foster, 1986).

The Bantu Education System

The basic assumption of the Bantu Education Act of 1953 was that black children required a schooling which was different from that of the white children. This was based on the argument that they came and were destined for different cultural environments of life. The resultant black education system was not only inferior in content but deprived black children the opportunity to learn subjects such as science and mathematics. They were denied access to modern technological facilities of learning these subjects (Samuel, 1990). This led to a small number of black science and mathematics teachers graduating from colleges of education. The latter is reflected by the large number of students per one science and mathematics teacher in the black secondary schools as shown in Table 1.

Table I

Teacher: Student Ratios in Science and Mathematics Subjects in Black Secondary Schools (1992)

Subject	Std 6	Std 7	Std 8	Std 9	Std 10
	(Number of Students per Teacher)				
Mathematics	38	38	35	30	28
General Science	42	45	n.a	n.a	n.a
Biology	n.a	n.a	37	36	33
Physical	n.a	n.a	29	30	26

Source: Department of Education (1995)

Table I shows that the science and mathematics classes in black schools are overcrowded due to lack of enough teachers. The number of students per teacher is very high, especially at the lower levels of secondary education.

In accordance with the apartheid system of education it was the right of white children to receive free and compulsory education. The state provided for all their educational needs such as books, tuition fees, meals, transport and uniforms. Black children were denied all of these facilities. Their parents had no right to choose the type of education appropriate to the social and cognitive development of their children. While black education was in a poor state due to lack of enough teachers and learning facilities, the apartheid government was spending a large proportion of the educational budget on white education. This picture is reflected by the government per capita expenditure on the different races (See Table 2).

Table 2

Apartheid Government Per capita Expenditure (in South African Rands) on Education Among the Different Races (1971-1987)

Year	Blacks	Coloured	Asians	Whites
1971-2	25	94	124	461
1975-6	40	126	171	605
1976-7	49	158	220	654
1978-9	71	226	357	724
1979-80	91	234	389	1169
1980-1	176	286	n.a	1021
1981-2	165	419	789	1221
1982-3	192	593	871	1385
1983-4	234	596	1088	1654
1986	477	1021	1904	2504

Source: Department of Education (1995)

Table 2 shows that the apatheid government's per capita expenditure on education among the different races was discriminatory. For instance, in 1971-2 government expenditure per capita on white education was 18 times greater than that on black education. Moreover, compared to all other races, per capita expenditure on black education was the smallest.

The deliberate lack of funding combined with overcrowding, poverty, inadequate learning facilities, an overtly biased and racist syllabus and the imposition of the Afrikaans language as a medium of instruction made massive drop-out rates a characteristic of black schooling in South Africa. Besides the high cost of education from the family's point of view high drop out rates among the black children were also contributed by the fact that as the children got older there was the opportunity cost of income forgone whilst they were studying (Samuel, 1990).

Furthermore, the 1959 Extension of University Act established separate tribal universities. Blacks, Asians and so-called Coloureds were barred from receiving education in white universities unless they received the permission of the Minister of Education.

Inspite of the fact that it was the imposition of the Afrikaans language in the black schools which triggered the 1976 students' riots, the latter were a protest and a rejection of the apartheid system as a whole. It was a struggle for social change including equal rights and citizenship for all South Africans (Samuel, 1990).

In response to the crisis in black education which was affecting the image of South Africa, the apartheid government proclaimed the Education and Training Act of 1980. This replaced the Bantu Education Act of 1953. The new Act declared that free and compulsory education would be the central aim of the education policy in South Africa. It also pledged itself to the active involvement of parents and communities in the implementation of an education system which guaranteed a future where there would be no racism. It also proposed the establishment of a single department of education coordinating "equal quality" education for all South African children (Chritie, 1985).

The Post-Apartheid Educational System and The Development of A Non-Racial Society

A democratic non-racial form of education sought by many South Africans raises the following crucial questions: where is the state of education at present? where do we want it to go? how do we get there? what must we do now? what are the positive factors we can build on now from the past?

As part of the process of redressing the inequalities and prejudices created by the apartheid system, the government of national unity adopted the Reconstruction and Development Programme (RDP). This is an integrated socio-economic policy framework which includes a new education policy. The latter encompasses various educational policy strategies including the utilization of those alternatives which at the moment lie outside of the government formal system of schooling such as the educational sectors of the Non-Govemmental Organizations.

Establishment of a Democratic Governance System of Education

A racially and ethnically based system of governance has been at the heart of the apartheid education. Under the apartheid system of education there were 19 operating departments under 14 different cabinets. Each implemented its own regulations in terms of at least 12 Education Acts. This fragmentation of the education system resulted in wasteful duplication of functions and the growth of a large, badly coordinated bureaucracy. The underlying motivation was to ensure a strong political and social control over education.

Whereas in the predominantly white school, parents had considerable management powers which included determining admission policies, funding, selection of staff paid from school funds, selecting and purchasing of educational facilities, black state schools were denied this right. · There was little organised contact between parents, teachers and school administration.

Under the new post-apartheid education system the government wants to ensure that education governance at all levels maximises the democratic participation of the stakeholders, especially parents. This will be done through the establishment of school management committee comprising of parents, teachers, principals and other relevant sections of the community.

Preparation, Management and Professional Development of Teachers

During the apartheid era there was no national policy of teacher education and management. The management system of teacher education was not uniform among the different races. Whereas the white and Indian colleges of education were governed by their own councils in association with universities, most of the black colleges were treated as junior institutions under strict government control. Teacher management meant the political and social control of teachers, rather than their professional development.

At the school level, supervision of teachers was oriented towards the narrow objective of improving examination results rather than improving educational processes at large. Black teachers under the Department of Education and Training often made the following complaints against the existing system of school inspection and appraisal: political victimisation of teachers; unchecked power and abuse of patronage of the school inspectors; extended probation periods for new teachers; sexual harassment and discrimination against women promotion candidates; arbitrariness in appraisal processes; and the difficulty of challenging the inspectors' assessment.

Under the new education policy, preparation of teachers refers to the process of education combined with practice by which men and women of all races and ethnic groups in the country are introduced to the new roles of teaching. It is hoped that they should equip themselves with the necessary knowledge, skills and commitment to function effectively in the new educational system.

As regards teacher management and professional development, the new policy emphasizes the following: encouragement of peer assessment and collegial cooperation in the processes of performance review and professional development; linkage of supervisory services and teacher preparation and development (PRESET and INSET). This will allow personnel who perform supervisory roles to perform developmental and mentoring roles as well; development of new criteria for selection and promotion into the supervisory services. The latter includes new systems of evaluating members of such services; development of new career path for excellent teachers which would include a system of mentor-teachers and school based subject advisors; development of a programme for the orientation and professional development of existing incumbents in the inspectorate and supervisory services in line with the aims and objectives of a transformed teacher management support system.

Restructuring of the School Education

The most significant measure in the restructuring of the school education system is the introduction of ten years of free and compulsory general education for children of all races. The new compulsory general education will start with a reception year and proceeding for a further nine years to what is now standard seven. The new government realises that the achievement of ten years of quality general education for all children will require major investment in additional facilities and teachers as well as a re-thinking of structure, curriculum and certification system.

The restructuring of the curriculum for schooling and for other context is one of the measures undertaken by the new government in order to rid the education and training system of the legacy of racism, dogmatism and outmoded teaching practices. This will involve the establishment of institutes for curriculum development associated with the South African Qualifications Authority at both national and provincial levels. The maximum participation of teachers and trainers in the design and implementation of the new curricula is considered to be crucial. This will be done through workshops, seminars, mass media, etc.

Cooperation and Utilization of NGO Educational Sectors

The new government of national unity believes that the educational sectors of the Non-Governmental Organizations (NGOs) are a major force for educational change in the new South Africa. NGOs educational activities are mostly funded by private sector trusts and foundations. They are involved in pre-school educare, adult education, workers' education and alternative schooling. Pre-school educare offers young children a creative learning environment and opportunities for children of different races, ethnic and religious backgrounds to interact with and learn from each other.

Adult education networks constitute another opportunity for commmunity involvement and management of people of different races in education. The target population of these networks are the youth who were rejected by the apartheid formal education system. It is conceived that if adult education networks can be widely established in the country, they will contribute greatly towards the normalization of the situation in the townships. They will instil a sense of worth in the youth who are currently alienated from the main culture. Closely related to these networks is the strategy of adult literacy whose rationale is that without the basic tools of learning, millions of black adults neglected by the apartheid system of education will not be able to play their full part as informed citizens in the new society.

Workers' education is a recent innovation in South Africa. This area of education is the prerogative of the trade unions since it is conducted mainly among shopfloor workers. The majority of the workers are both uneducated and unskilled. The objective of workers' education is not only to teach workers how to read and write but to make them understand the social, economic, legal and political developments in the their workplaces and the country at large.

Another strategy to be used is that of the so-called alternative schooling. This covers a wide range of schools that depend partly on government subsidy, parental contributions and private funding. They include traditional English private schools, independent schools, private schools, Christian schools etc. Most of these schools are significant in the introduction of post-apartheid education because they already have experience in non-racial education. For instance, traditional English schools have over the past few years admitted a limited number of black children. In this regard they are well placed to contribute significantly to the reconstruction and development of a non-racial curriculum. These schools were set up from the beginning on a non-racial basis. They were sought after by many black parents who were disillusioned with the inferior type of education offered by the Department of Training and Education. (DTE). They offered mathematics and science including a school environment that fostered non-racialism. Some Christian schools had also a non-racial curriculum. They put emphasis on quality education and the social development of the individual regardless of race.

Language in Education Policy

South Africa is a country of many languages. A large number of South Africans of all races understand and use other languages in addition to their own. During the apartheid rule, the government language policies in education were mechanisms for the control of black people and excluding them from economic participation and political power. They were also an instrument of maintaining white cultural domination. Thus English and Afrikaans became the privileged official languages of the state.

Under the new educational system, the language or languages of learning will be determined on the basis of a democratic consultation with the affected constituencies at all levels of education. This is based on the argument that since language is essential to thinking and learning, learners must be able to learn in a language or languages which best suit this purpose. For the same reason all teachers should regard themselves as teachers of language. The Department of Education and other educational agencies, at both national and provincial levels, should progressively assist them to become more effective in playing this role.

In Early Childhood Educare, the children must be enabled to explore their world fully through languages familiar to them. In Higher Education, one or more languages of wider communication will be used as the language or languages of learning. Language support services will be made available for the students whose prior educational experience had not prepared them adequately in the language or languages of learning. It is the policy of the government that in Adult education the options available to schools should also provide the basis of policy. Multilingual awareness is to be promoted and all South African children should be given access to at least two South African languages throughout the period of compulsory schooling.

In order to help with the implementation of this language policy, the government emphasizes the establishment of Language in Education Divisons in the National and Provincial Institutes responsible for Curriculum Development. Their responsibility will be to promote the new multilingual policy through facilitating public consultation on policy, evaluating bilingual models and specifying learning outcomes at different levels of certification.

The national and provicial governments will have to allocate adequate resources to ensure the equal development and use of all South African languages in education. An affirmative programme will be needed to support research and development including teacher education in African languages. The whole educational policy strategy poses a great challenge to universities, colleges of education, distance educational institutions and other related institutions in the country. They will be expected to contribute to the success of these policy strategies through research, publications, workshops and teacher training.

Conclusion

Whereas the colonial and apartheid systems used education to divide the South African society on racial and ethnic lines, the government of national unity realises the role of education in eradicating the prejudices and other evils created by the past systems. As part of the Reconstruction and Development Programme, the post-apartheid government has adopted various education policy strategies to this effect. These include the establishment of a democratic governance system of education: a new policy of preparation, management and support for the professional development of teachers; the restructuring of the school education system and curriculum; utilization of NGOs Educational sectors which have experience in non-racial education; and the adoption of a new language in education policy.

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TEACHING TOLERANCE IN NATIONAL SECONDARY RELIGIOUS SCHOOLS, MALAYSIA

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Malaysia aspires to be fully developed and industrialized country by the year 2020. In the course of achieving this marvellous goal, as envisaged by its Prime Minister, Malaysia would face several challenges, both economically and socially. The social challenges would include creation of a Malaysian society having the following characteristics: united, moral, ethical, mature, tolerant, scientific, and caring (Mohd Sheriff, 1991). Clearly, the development of the Malaysian nation in the year 2000 will not depend solely on its economic gains but it is also based on a Malaysian Society that possesses the above ideal characteristics.

The goal of having a united society has long been sought after by the government of Malaysia. This goal is stated clearly in the constitution, and it is put into action through several means one of which is by having a standard school curriculum. Through a common curriculum and medium of instruction, the school children of different races can become united. This social goal of education in Malaysia is further enhanced through the teaching of moral and ethical behaviors as an academic subject in the school both at the primary and secondary levels that encompass many types of schools--academic, vocational, and religious schools.

What kind of moral and ethical behaviors are taught in schools and how are they being taught?. Almond (1987) rightly perceives that moral concerns extend beyond that of personal and social life of an individual as it covers global peace and security. The moral concerns deal with a whole range of issues such as family relationship, tolerance and positive values. Moral and ethical behaviors may be taught directly and indirectly (Benninga, 1988). In the context of Malaysia, moral and ethical behaviors are directly taught as a school subject called Moral Education. This subject is offered to non-Muslim students. For Muslim students, moral and ethical behaviors are taught as a part of the subject on religious education. Indirectly, moral and ethical behaviors are thought through a program called Values Across the Curriculum. Under this program, all teachers regardless of their teaching subjects are urged to integrate moral and ethical values into their everyday teaching.

One of the moral and ethical behaviors taught in Malaysian schools is tolerance. De Spinoza cited by McPhail (1982) equates tolerance with accepting the inevitable. Therefore tolerance can be understood as an act of understanding, patience, self control, respect, cooperation, and a sense of belonging. Tolerance value is rather critical in a multi-racial community like Malaysia in which different religions, belief systems and cultures are being practiced. According to Abdul Rahman and Chang (1993), tolerance is one of the essential ingredients in children, a research study is therefore warranted. A research study was undertaken at certain secondary religious schools in Malaysia. Such schools could serve as role model for teaching tolerance and other moral and ethical behaviors.

Purpose and Objectives of the Study

The purpose of the study was to describe the teaching of tolerance in the national secondary religious schools of Malaysia. Specifically, the study sought the following objectives:

1. To determine the presence of knowledge on tolerance in the school curriculum.
2. To identify specific knowledge on the tolerance taught and how they were taught in schools.
3. To determine the tolerance level of teachers and students.
4. To assess teachers' and students' ability in handling problems with regard to tolerance.
5. To determine the relationship between selected characteristics of teachers and students and their tolerance level.

Methodology

Design

The research was designed to be descriptive correlational type of study. The study sought to compare the tolerance level of teachers and students and to compare their abilities in handling tolerance problems. The study also sought to determine the relationship between the tolerance level of teachers and students and their background characteristics.

Instrumentation

The study used questionnaires for collecting data pertaining to selected background characteristics of respondents; specific information on tolerance knowledge taught, and how they were taught; tolerance level of respondents; ability of respondents to solve tolerance problems. There were two sets of questionnaires used; one for the teachers and the other for the students. Both sets had similar items with regards to the measurement of tolerance level and the handling of tolerance problems. A four-point Likert scale was used for measuring tolerance level of respondents. The ability of solving problems was measured by asking the respondents to rank-order a given set of four alternative solutions to each one of the problems.

The questionnaire was reviewed for its content validity by a panel of experts who were familiar with the teaching of moral and ethical behaviors. A Cronbach's alpha was used to determine the reliability of the instrument which ranged from .75 to .88. The reliability was determined through a pilot test on a group of teachers and students from a carefully selected national secondary religious school.

Population and Sample

The target population of the study consisted of teachers and students of the national secondary religious schools in Malaysia. At the time of the study, there were 37 national secondary religious schools found throughout Malaysia. Out of the 37 schools, 18 were selected through stratified random sampling whereby provincial state was used as a stratum. For each identified school, all teachers were taken to be respondents whereas the students were sampled at the rate of 50% of the students enrolled in Form Four classes. The sample consisted of 628 teachers and 735 students.

Data Gathering

Prior approval for conducting the study was obtained from the relevant authorities. Data from students were gathered through questionnaires which were administered in the presence of the researcher. The questionnaires were collected immediately after the students finished answering them. Meanwhile, data from teacher respondents were gathered by means of questionnaires which were sent to them personally through the school administration and later returned to the researcher by post.

Data Analysis

Data analysis was performed statistically by computer software, SPSSPC+. Both descriptive and inferential statistics were used in the data analysis procedure. The Alpha level was set at .05. A total of 1,196 (90.4%) usable questionnaires were analyzed, 546 (86.9%) from teachers, and 650 (88.4%) from students.

Findings

A total of 1,196 respondents participated in the study, 546 (45.6%) teachers and 650 (54.4%) students. In the teachers' group, there were 248 (45.4%) male and 298 (54.6%) female. The majority (77.6%) of teachers were married. Almost all teachers (97%) held a preserve teacher qualification. More than two-thirds of the teachers held bachelor degrees. The number of years of work experience held by many teachers was between one to five.

Among the student respondents, there were 244 (37.5%) male and 406 (62.5%) female. Many students came from rural areas. Many of them had a family size between six to nine members. Most of their parents completed secondary education and they worked as farmers. The majority (71.5%) of students had completed their Quranic recitation and many of them held office in school and they were active in extracurricular activities especially clubs. A high number of students had high aspiration but low expectation with regard to education attainment.

Knowledge on Tolerance Values

The presence of knowledge on tolerance values were clearly evident in the school curriculum. There were 16 moral and ethical values found in the school curriculum. These were:

1. Kindness
2. Self-reliance
3. Humility
4. Respect
5. Love
6. Justice
7. Freedom
8. Courage
9. Cleanliness of body and mind
10. Honesty
11. Diligence
12. Cooperation
13. Moderation
14. Gratitude
15. Rationality
16. Public spiritedness

Out of these 16 values, four were found to be related to tolerance. They were humility, respect, love and cooperation.

Knowledge on Tolerance Taught by Teachers

Table 1 reveals students' responses with regard to the values frequently taught by teachers. It was found that the tolerance value related to respect received the highest number of responses. Another tolerance value, cooperation, was included in the top five values which received high number of responses. The other two values, humility and love were ranked eight and ninth respectively.

Table 1
Values Frequently Taught by Teachers

	Value	Student Responses (f)
1.	Kindness	121(12)
2.	Self-reliance	324(3)
3.	Humility	170(8)
4.	Respect	400(1)
5.	Love	153(9)
6.	Justice	129(11)
7.	Freedom	79(15)
8.	Courage	244(7)
9.	Cleanliness of body and mind	250(6)
10.	Honesty	277(5)
11.	Diligence	394(2)
12.	Cooperation	295(4)
13.	Moderation	68(16)
14.	Gratitude	147(10)
15.	Rationality	84(14)
16.	Public spiritedness	89(13)

Note: The numbers in parentheses denote the rank

Table 2 shows students' response with regard to the selected subjects that frequently taught ethical values. It was found that moral values were most frequently taught in Malay language subject whereas the teaching of these values was least frequent in the Science subject.

Table 2
Values Taught by Subjects

Rank	Subject	Student's response (f)
1.	Malay Language	593
2.	History	547
3.	English Language	452
4.	Mathematics	450
5.	Science	395

How Values Were Taught

Almost all teachers (99.8%) reported that they inculcated values in their teaching. Furthermore, they mentioned the availability of many methods of teaching values. The method mentioned most by teachers was the indirect method. Other methods included were by showing examples, giving advices, comments, explanations, talks, discussions, anecdotes and through extracurricular activities. The majority (77.8%) felt that it was easy to teach values and they were pleased with students' responses.

Tolerance level of Teachers and Students

Table 3 shows the tolerance level of teachers and students based on their perceptions on given statements related to humility, respect, love and cooperation. Both teachers and students had high tolerance on respect. Teachers had medium tolerance on humility, cooperation and love. In comparison, students had high tolerance on humility and cooperation, and medium tolerance on love. The tolerance level of teachers and students were similar on two values, respect and love, and they were slightly different on two other values, humility and cooperation. There was no significant difference in tolerance level of the two groups of respondents.

Table 3
Perceived Tolerance Level of Teachers and Students

		Group (X/SD)	
	Values	Teachers n=546 (rank)	Students n=650 (rank)
1.	Humility	3.4 (2) 0.5	3.5 (2) 0.4
2.	Respects	3.6 (1) 0.4	3.6 (1) 0.4
3.	Love	3.3 (4) 0.5	3.4 (4) 0.4
4.	Cooperation	3.4 (2) 0.4	3.5 (2) 0.5

Rating Scale: 4 = Very Important 3 = Important 2 = Less Important
1 = Not Important

Spearman Rank-order Correlation showed no significant correlation between groups of respondents and tolerance level at .05 alpha level.

The Ability in Handling Tolerance Problems

The ability of respondents in handling problems related to tolerance was assessed by giving them five hypothetical problems. Each problem was given with four alternative solutions and the respondents were asked to rank-order these solutions by numbering them sequentially from 1 to 4. The responses were reported in Table 4a and 4b. Overall, teachers and students were able to solve the problems in the same manner as recommended by the researchers.

Difference in Tolerance Level

T-tests were used to determine whether there were significant differences between tolerance level by selected characteristics of respondents (Table 5). Martial status revealed a significant difference for two of the four tolerance values: humility and love. Married teachers had higher tolerance than unmarried teachers in these two values.

Significant differences between students who participated in outdoor activities and those who did not were revealed in tolerance level related to two values i.e. humility and cooperation. Those students who participated in outdoor activities had a higher level of tolerance in respect to the values of humility and cooperation.

Significant differences were noted between male and female students in tolerance level related to two values, i.e. respect and love. Female students had higher tolerance than male students regarding the value of respect whereas male students had higher tolerance than female in regard to the value of love.

When results were analyzed according to gender of teachers, significant differences were noted between male and female teachers in tolerance with respect to the value of love. Male teachers had higher tolerance than female teachers with respect to this moral value.

Significant differences between teachers involved in outdoor and cocurricular activities and those who did not were found in tolerance level with respect to love. Teachers involved in the two activities had higher tolerance with respect to this moral value than those who did not.

Relationship Between Selected Characteristics of Teachers and Students and Their Tolerance Level

The relationship between selected characteristics of teachers and students and their tolerance level was identified and described in Tables 6a and 6b. For teachers, the relationship between their qualifications and their tolerance level with the values of respect to the value of humility was low. Their working experience had low relationship with the values of respect and love. Their age had low relationship with the values of humility and love. Gender of teachers had low relationship with the value of love. Martial status of teachers had low relationship with humility and love.

The analysis of relationship between selected characteristics of students and their tolerance level revealed the following:

1. Level of Quranic recitation had low relationship with the values of humility and love.
2. Office held in school had low relationship with the values of humility, love, and cooperation.
3. Outdoor activities had low relationship with the values of humility and cooperation.
4. Gender had low relationship with the values of respect and love.

Table 4a
Handling of Tolerance Problem According to Teacher Response
(n=546)

Q	Alt	Key	Rank 1	Rank 2	Rank 3	Rank 4
Q1	a	4	16(3.0)	23(4.3)	37(7.3)	454(85.3)
	b	1	287(53.5)	140(26.1)	83(15.3)	27(5.0)
	c	3	152(28.4)	220(41.1)	127(23.7)	36(6.7)
	d	2	82(15.4)	150(28.1)	287(53.6)	16(3.0)
Q2	a	1	514(95.7)	12(2.2)	4(0.7)	7(1.3)
	b	3	7(1.4)	115(22.5)	264(51.6)	126(24.6)
	c	4	5(1.0)	20(3.9)	167(32.7)	318(62.4)
	d	2	12(2.3)	367(71.7)	74(14.5)	59(11.5)
Q3	a	2	113(21.3)	384(72.5)	27(5.1)	6(1.1)
	b	1	401(71.5)	119(22.3)	6(1.1)	8(1.5)
	c	3	9(1.7)	13(2.5)	250(48.2)	247(47.6)
	d	4	13(2.7)	14(2.7)	235(45.3)	257(49.5)
Q4	a	3	6(1.2)	10(1.9)	71(13.7)	430(83.2)
	b	1	401(71.5)	119(22.3)	6(1.1)	8(1.5)
	c	2	31(5.9)	426(80.7)	54(10.2)	17(3.2)
	d	4	11(2.1)	61(11.7)	386(74.2)	62(11.9)
Q5	a	2	71(13.4)	334(63.1)	102(19.3)	22(4.2)
	b	4	10(2.0)	10(2.0)	25(4.9)	466(91.2)
	c	1	434(81.1)	81(15.1)	12(2.2)	8(1.5)
	d	3	20(3.9)	104(20.2)	377(33.1)	15(2.9)

Note:
Numbers in parentheses denote percentages of response.
Q1 - Q5: Given problem
Alt: Alternative solutions
Key: Alternative solutions recommended by researchers

Table 4b
Handling of Tolerance Problem According to Student Response
(n = 650)

Q	Alt	Key	Rank 1	Rank 2	Rank 3	Rank 4
Q1	a	4	18(2.8)	13(2.0)	53(8.2)	566(87.1)
	b	1	560(86.2)	54(8.3)	27(4.2)	9(1.4)
	c	3	39(6.0)	429(66.0)	142(21.8)	40(6.2)
	d	2	33(5.1)	154(23.7)	428(65.8)	35(5.4)
Q2	a	1	627(96.6)	6(0.9)	6(0.9)	10(1.5)
	b	3	8(1.2)	188(29.0)	271(41.8)	182(28.0)
	c	4	7(1.1)	75(11.6)	233(35.9)	334(51.5)
	d	2	7(1.1)	381(58.7)	139(21.4)	122(18.8)
Q3	a	2	113(20.5)	472(72.6)	39(6.0)	6(0.9)
	b	1	491(75.5)	141(21.7)	13(2.0)	5(0.8)
	c	3	4(0.6)	8(1.2)	255(39.2)	383(58.9)
	d	4	22(3.4)	28(4.3)	343(52.8)	257(39.5)
Q4	a	3	3(0.5)	16(2.5)	98(15.1)	532(82.0)
	b	1	596(91.8)	41(6 .3)	3(0.9)	6(0.9)
	c	2	36(5.6)	525(80.9)	63(9.7)	25(3.9)
	d	4	14(2.2)	69(10.6)	482(74.3)	84(12.9)
Q5	a	2	94(14.5)	412(63.5)	112(17.3)	31(4.8)
	b	4	7(1.1)	10(1.5)	34(5.2)	596(92.1)
	c	1	527(81.2)	86(13.3)	30(4.6)	6(0.9)
	d	3	21(3.2)	140(21.6)	474(73.0)	14(2.2)

Note:
Numbers in parentheses denote percentages of responses
Q1 - Q5: Given problems
Alt : Alternative solutions
Key : Alternative solutions recommended by researchers.

Table 5
Difference in Tolerance Level

				t-value
1.	Martial Status of Teachers	Married (n = 422)	Not Married (n = 122)	
	Humility	3.54	3.40	2.91
	Love	3.46	3.36	2.34
2.	Student Involvement in Outdoor Activities	Yes (n = 367)	No (n = 278)	
	Humility	3.41	3.32	2.41
	Cooperation	3.48	3.40	2.42
3.	Student Gender	Male (n = 244)	Female (n = 406)	
	Respect	3.55	3.64	-2.89
	Love	3.38	3.26	2.90
4.	Teacher Gender	Male (n = 248)	Female (n =298)	
	Love	3.54	3.38	3.17
5.	Teacher Involvement in Outdoor Activities	(n = 196)	Yes (n = 352)	No
	Love	3.50	3.40	2.60
6.	Teacher Involvement in Cocurricula Activities	Yes (n = 482)	No (n = 64)	
	Love	3.45	3.26	2.05

Table 6a
Relationships of Selected Personal Characteristics of Teachers and Their Tolerance Level.
(n = 546)

Value	Qualification	Experience	Age	Gender	Martial Status
	r_s	r	r	r_{pb}	r_{pb}
Humility	.16	ns	.10	ns	.13
Respect	ns	.10	ns	ns	ns
Love	.15	.10	.10	.14	.10
Cooperation	ns	ns	.10	ns	ns

Table 6b
Relationship of Selected Personal Characteristics of Students and Their Tolerance Level
(n = 650)

Value	Level of Quranic Recitation	Office Held	Outdoor Activities	Gender
	R	r	r_{pb}	r_{pb}
Humility	.13	.10	.10	ns
Respect	ns	ns	ns	.12
Love	.16	.10	ns	.11
Cooperation	ns	.10	.11	ns

Conclusions

The following conclusions can be made:

1. The values related to tolerance were clearly present and were emphasized in the school curriculum.
2. Out of the 16 values taught in schools, four were related to tolerance. These values were humility, respect, love and cooperation.
3. The value on respect was most frequently taught by teachers.
4. The academic subject that the teachers used most frequently to teach was Malay Language whereas Science subject teachers taught the least.
5. Practically, all teachers had attempted to inculcate values in their teaching.
6. There were many methods for teaching values; the most popular of which was the indirect method.
7. Teachers found it easy to teach values and they were pleased with the outcomes.
8. Teachers and students had similar level of tolerance on 4 values - humility, respect, love and cooperation.
9. Teachers and students were able to solve problems related to tolerance.
10. The tolerance level of teachers with regard to the values of humility and love was significantly different by martial status, gender, involvement in outdoor and cocurricular activities.
11. The tolerance level of students in respect to the values of humility, cooperation, respect, and love was significantly different by gender and involvement in outdoor activities.

Recommendations

The study revealed positive findings with regard to the teaching of tolerance in national secondary religious schools of Malaysia. However, the teaching of tolerance in those schools could be improved. The following suggestions are made:

1. The school administration is encouraged to provide ample opportunities for students to hold office and to take part in outdoor and cocurricular activities to increase their tolerance level.
2. All teachers need to be reminded periodically about the inclusion of values in their teaching.

3. All teachers need to be exposed to the various methods of teaching values and to continually assess the effectiveness of the methods used.
4. Teachers, students and parents should be concerned with tolerance value and each should be mobilized in the inculcation of these values.
5. Attempts should be made to increase the level of Quranic recitation by students and the level of student understanding of the content of the Quran to enable them to acquire a higher level of tolerance.
6. A more practical instrument of assessing the tolerance level of teachers and students ought to be developed, tested and implemented. This instrument should be performance-based in order to get results more objectively.

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CREATING A CURRICULUM OF INCLUSION THROUGH NARRATIVE

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Over the past several years I have been collecting and listening to the stories told by my students. Their stories grounded in their own personal histories tell of their experiences of family relations, learning, and various issues associated with schooling. The textual forms of their narratives have been profoundly influenced by the images and signatures of their lived experiences. Listening to the historical, cultural, and social intonations of their voices has allowed me new insights into their perspectives and social realities and deepened my own understanding of myself. This new self-knowledge has enabled me to look more critically and reflectively at the culture which has shaped me and as a result I have begun to replace some of my fragmented realities with new visions.

Stories once thought to be the domain of the literary intelligentsia are increasingly being viewed as important vehicles in understanding teaching-learning relationships. By their very nature human beings are story tellers, and tell stories to connect past experiences to the present and give meaning to future events. Studying the narratives that teachers and learners construct and reconstruct allows us opportunities to explore and understand the context of their personal and educational experiences. According to Freema Elbaz:

> Story is the very stuff of teaching, the landscape within which we live as teachers and researchers, and within which the work of teachers can be seen as making sense. This is not merely a claim about the aesthetic or emotional sense of fit of the notion of story with our intuitive of teaching, but an epistemological claim that teachers' knowledge in its own terms is ordered by story and can best understood in this way (1991, p3)

The possibilities for stories to capture the richness and complexities of educational experiences were recognized as perspectives in educational research shifted from positivistic and quantitative orientations to interpretive and qualitative approaches. Qualitative and quantitative orientations differ in their philosophical perspectives concerning human nature, the nature of teaching and learning, and the culture of the classroom. The qualitative approach believes that teaching and learning are inextricably involved with the intentions, goals, and purposes of students and teachers. This orientation acknowledges the complexity of our social world and encourages researchers to use multiple lenses in understanding the meaning of phenomena under investigation.

Stories, used interchangeably in the literature with narratives, are made up of events, characters, and settings arranged in a temporal sequence (Carter, 1993). Connelly and Clandinin differentiate "narrative" and "narrative inquiry" by referring to the phenomenon or the structured quality of experience to be studied as "story" and the patterns of inquiry for its study as narrative. They write that "people by nature lead storied lives and tell stories of them and write narratives of experience" (Connelly and Clandinin, 1990, p.502). There is a variety of rich data sources for narrative inquiry and this includes journal records, interviews, story telling, letter writing, biography, personal histories, and personal philosophies.

Ethos of Tolerance

I began to recognize the power of narratives several years ago at my former university in the United States. Drawing on the recent work of investigator-practitioners who have made narrative the central focus for understanding teaching-learning relationships (Connelly and Clandinin, 1990; Knowles and Holt-Reynolds, 1991); I encouraged my students to reflect on their personal, cultural and familial experiences; examine their beliefs about teaching and learning; and reflect on relationships between theory and practice in education.

While the narratives written by African American students proved to me that they were indeed developing habits of self-analysis and reflecting thinking, the themes that emerged from this exercise were startling and enormously moving. Their resolutely written vignettes spoke of the social injustice which pervades society, yet also illustrated their personal resiliency in combating the inequalities. Because I am a member of the class that Ellsworth (1989, p.308) refers to as having "white-skin, middle-class, able-bodied, and thin privilege," I was unable to completely identify with my students' life histories. Nevertheless, their stories have given me insight into their feelings, thoughts and struggles. Like Ellsworth, I can never hope to understand racism better than my students; I do however, have a growing understanding of the deep personal scars inflicted by racism.

The students' journals, autobiographies and reflective papers described how poverty and social exclusion affected their lives. Reflecting on a field experience assignment, Dan described how he related to a group of young black children in a rural school by using his own personal history:

(Author's Note: Pseudonyms have been substituted for actual names of persons and places.)

> On Thursday, October 22, I did a lesson that I felt went very well. I read a short story to the class titled It Could Always Be Worse by Margot Zemach (1976). The title alone intrigued me to want to read it. The story told of a man who thought his life was so bad--until he found out that it could be a lot worse. I definitely wanted to read it to my class, because I can relate to that and I know that the students at Burlington Elementary can also. So, what I did was to read the story to them, and then asked them what they got out of the story. This then led to a discussion of my life and I told my own story in relation to the one I had just read. I told the class how it was for me when I was growing up, how I grew up in a single-parent family, how we were on welfare for a period of time, and how one day I remember being so hungry that I ate a bowl of ketchup. I expected them to laugh and some did. But that is something that I will never forget as long as I live! I also told them how some of my friends always had the latest of everything, and I did not. But one thing that I realize now that I did not realize then, was although I never always had what I wanted, I always had what I needed; and there is a big difference! I wanted them to realize that even though what I experienced when I was growing up may not have been all that good, there are those who didn't even have the little that I did. This gave me the perfect opportunity to talk about the homeless and other people who are less fortunate than we are. I never once said that I knew that most of them in there were in the same situation or worse; I just wanted them to realize that things could be a lot worse. I thought that there was no better way to get this point across than showing them I experienced it myself and

> I know how it feels. By their responses and questions I could see. that they really were into the discussion probably because they knew what I was talking about.

Dan interacted with the children in his class masterfully by drawing on his past experience and demonstrating that teachers should focus on caring relationships marked by attachment and connection (Noddings, 1991a). His story not only had a profound effect on the children, but also deeply touched me. Reading his journal entry allowed me a glimpse of the world from his perspective, as well as a sense of his thoughts and feelings during a desperate and traumatic period.

Tanya wrote about isolation she felt growing up in New Mexico, as teachers and classmates targeted her for abuse:

> I was always one of the few African American students enrolled in the public school system. Not only was I aware of my "blackness", I was also reminded of it every time a fellow classmate or a teacher was allowed to racist comment. I expected it from my classmates or more or less, but from my teachers; I never expected it. The remarks were often cruel and intended to make me feel like a second-class citizen (or so I thought). For example, when I wanted to try out for the debate team my 5th-grade teacher told me that people of color usually do best in athletics.

Not all of the prejudice that my students described was as glaring and blatant as the above account. Covert prejudice, however, is widespread and insidious. Kimberly, a student teacher, felt ignored and isolated by members of the mostly white school community during a field trip. She wrote:

> Our field trip there were three parents, two teachers and myself. I was the only black person-- I felt like a speck.

Kimberley also described feeling stung when the cooperating teacher disparaged her desire to teach a lesson focusing on African culture. The members of this school community probably had not examined their own ingrained attitudes and failed to recognize how racist tendencies alienated a novice teacher who was struggling to find her place in a predominately white school. Many people, particularly whites, commonly deny any personal connection to racism and may remark, " I'm not racist myself, but I know people who are" (Tatum, 1992,p.8). In fact, Kimberely's journal entries reflect this denial. She recorded many attempts by teachers and school officials to reassure her of their own lack of prejudice. Yet, because of the prevalent racial attitudes that existed in this school environment, Kimberly did not have a supportive and caring relationship with her cooperating teacher that would have allowed her the freedom to take risks, make mistakes, learn and grow.

As African American students examined their feelings of social exclusion, they also remembered the many teachers who were genuinely caring and nurturing, whose love and support became unforgettable forces in their lives. These stories reveal the powerful influence of personal and caring relationships on learning (Huebener, 1985; Noddings, 1991a). Kerry, an aspiring early childhood teacher, wrote:

> Mrs. Cage, my 2nd-grade teacher, was the person who inspired me to join the teaching profession. Mrs. Cage took a child with a low self-esteem and boosted her to the sky. She was a Caucasian teacher who treated everyone equally. She didn't let your skin color determine what she expected of you or how she perceived of you. Because of Mrs. Cage's kindness and caring, I have decided to become a teacher, a teacher who will encourage all students regardless of their gender, religion, race or background to be the very best that they can be.

Moral Dimension of Schooling

As my life has taken a new direction, the parameters of the stories I listen to have crossed new borders of time and space. However, the voices of students that are enrolled in courses that I am now teaching at the University of Brunei Darussalam echo with familiar themes.

Students have told me heartwarming stories about the teachers in their lives who were powerful role models: teachers who could mediate the curriculum and transform the limited program conceptions into ways that influenced their lives, teachers who also understood that learning is as much a personal and emotional process as it is a cognitive and rational affair. These students have described their teachers as persons who cared about all aspects of their beings, their personal values and their futures. Their teachers realized that they had captive audiences and knew that in order to genuinely engage them they must ensure that each student be validated and appreciated.

However, themes of social exclusion and "otherness" also appear in Brunei Darussalam. Aziza told about her experiences as a new student in one of the high schools for girls in Bandar Seri Begawan. Her English teacher was very strict and made her feel nervous and frightened. She certainly understood the humiliating feelings that can be caused by insensitive teachers when she wrote:

> In her class I had to compete with more privileged students who had formerly attended one of the private schools. My teacher always compared my ability with those students and ignored me and others in my class.

Comparing students according to ability is certainly not a new characterization for many of us and there is research demonstrating that teachers' expectations can have self-fulfilling prophecy effects on student achievement (Jones, 1990). Differential expectations on the part of teachers whether they are undisguised or subtle are damaging to students. Good and Brophy (1994) report that some of the teachers behaviors which may communicate differential expectations that hinder or enhance student performance, include waiting longer for higher-achievers to respond to questions and praising high-achieving students more and criticizing them less.

Certainly teachers must learn to value and demonstrate the worth of each individual and accommodate multiple interests and abilities. Arguing that children do not learn unless they experience respect and trust, Nel Noddings in the *Challenge to Care in Schools* (1992b) talks of a compelling need to improve society and warns against curricula that are narrowly focused on intellectual development. She believes that in meeting the problems of society we must craft schools that are moral places where the heart is educated as well as the head.

Toward a Curriculum of Inclusion

Students are excluded in educational settings for many reasons. The reasons may be because of race, religion, nationality, ethnicity, or native language. Some seemingly average students remain faceless because their insensitive teachers were never able to probe beneath the surface to understand their unique talents. Other students who are unappealing or difficult due to low self-esteem or poor interpersonal skills may be neglected and feel excluded (Greenberg, 1992, p.54)

Indeed, probably most of us have felt excluded or been rendered by school as "other" at one time or another by virtue of some difference. Maxine Greene (1993) writes about exclusion by providing us with a characterization of "other". She articulates that "there are ways of speaking and telling that construct silences, create "other" invent gradations of social difference necessary for the identification of certain kinds of norms.....there are paradigms that function deliberately to repress, to belittle other ways of being" (p.216)

I believe that in promoting the values of tolerance and peace, educators must begin to understand the role that education can play in the creation of a gentler society. Teachers must work towards creating classroom milieus which promote the ethos of caring. John Dewey, who devoted his life to understanding how the ethics of democracy can be applied to education, believed that ideal communities are those in which individual members work cooperatively to make the whole group feel good. In his 1908 book he wrote:

> We cannot think of ourselves as to some extent *social* beings. Hence we cannot separate the idea of ourselves and our own good from our idea of others and of their good. (Dewey, cited in Greenburg 1992, p.59)

Teacher educators can assist experienced teachers and future teachers in creating curricula of inclusion through narrative. Writing stories about our own educative experiences and listening to the stories of others can help us develop a sense of tolerance, understanding, and acceptance. As we tell our stories, we bring our own identity into focus by examining our beliefs, concerns and actions. By lending our sympathetic ear to people's stories we can begin to understand other realities; and as well listen to these realities, we are more likely to broaden our own perspectives. In affirming the power of narrative, Noddings and Witherell (1991c) write:

> Stories are powerful research tools. They provide us with a picture of real people in real situations, struggling with real problems. They banish the indifference often generated by samples, treatments, and faceless subjects. They invite us to speculate on what might be changed and with what effect. And, of course, they remind us of our persistent fallibility. Most important, they invite us to remember that we are in the business of teaching, learning, and researching to improve the human condition. Telling and listening to stories can be a powerful sign of regard--of caring-- for one another (p.280).

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THE ACES (AFFECTIVE-COGNITIVE EXPERIENCES FOR SELF-INTEGRATION) APPROACH TO TEACHING TOLERANCE AND PEACE.

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Introduction

Peace Education has become a great concern all over the globe and it has come under various titles like Moral Education, Values Education, Human Values Education and Global Education. More and more worldwide organizations and movements are expanding their networking to ensure an interlocking of efforts directed to the development of human values and peace. There is a significant realization that the world progress is not assessed by the material advancement alone but by the humanness of and peace among the people in the world.

Value education and peace education have attracted wide interest of many sectors in the Philippine's society. Value formation and peace education programs have been specifically identified by the national government as one important strategy in the attainment of the goals for change among the people. All sectors including GO's and NGO's are encouraged to undertake such programs in order to realize the vision of progress, peace and unity.

While the home is the most potent institution that should advance the formation of human values, it appears that it can no longer do this task alone. There are just too many pressures and various forces that prevent the home from carrying out this job effectively.

The schools are coming to the rescue. There must be a more systematic, continuous, purposive and well-directed formation of values for our young children and adolescents. Even we adults need a continuous value formation program.

Values education is education for life. The young must enrich themselves with knowledge but more importantly is the question of how and for whom should they use that knowledge. If only the school can have more time to inculcate human values among the children to enable them to appreciate what is truly essential in life.

Among the Asean countries, The Philippines educational system is the only one, which has institutionalized Values Education in the basic curricula as a required subject with credit units: GMRC/CBA in the elementary level and GMRC/VE in the secondary level. These are treated as separate subjects and are also integrated in all the other subjects.

While we cannot deny that there are problems with the program as it is the only case at its infancy stage, we must admit that we have benefited from it. These benefits have been revealed in some initial evaluative research by Punsalan, 1992 and 1994; Gocom, 1992, Oliva, 1993, Pantaleon, 1993 and others. All these studies convey how much students, teachers and parents including school administrators appreciate the positive effects of the VE program among children. Also parents' testimonies made during PTA sessions are supportive of the changes that are observed about the behavior of their children.

The Values Education Program of the Philippines

As a separate subject in 1989 New Secondary Education Curriculum (NSEC), Values Education (VE) provides the process for every student to learn to identify, clarify, analyze, and choose the values which will help improve his cognitive and effective development and his relationship with others in order to prepare him to make choices and decisions today and in the future (DECS Values Education Framework, 1988).

In the past, values education was emphasized mainly in the elementary schools through a subject area referred to as Rule of Urbanity, Good Manners and Right Conduct, and Character Education. In the PRODED program it is called Character Building Activities or CBA. In private sectarian schools VE is reinforced through Religion or Christian living.

Recently, there has been an increasing concern for values education to be taught at the secondary and tertiary levels. A significant amount of effort has been directed toward values education at all three levels: elementary, secondary and tertiary. Various agencies, institutions. Organizations and groups have initiated programs and projects supportive of what the home and school is doing to develop desirable values among the young.

The constitution of 1987 mandates in its preamble the building of "a just and humane society" and establishing "a Government that shall embody our ideals and aspirations, promote the common good, conserve and develop our patrimony and secure to ourselves and our posterity the blessings of independence and democracy under the rule of law and regime of truth, justice, freedom, love, equality and peace..." The educational policy statement in Article XIV, Sec.3, clearly mandates all educational institutions to "inculcate patriotism and nationalism, foster love of humanity, respect for human rights, appreciation for the role of national heroes in the historical development of the country, teach the rights and duties of citizenship, strengthen ethical and spiritual values, develop moral character and personal discipline and technological knowledge and promote vocational efficiency."

Based on the mandate of the 1987 Constitution, the DECS Values Education Framework was developed to serve as a guideline for the implementation of values education programs in the three levels of education ----elementary, secondary and tertiary. The values education programs aim at developing a Filipino who will be:

1. A self-integrating human person imbued with a sense of human dignity.
2. A social being possessing a sense of responsibility toward his community and environment.
3. A productive person who contributes to the economic sufficiency and security of his family and nation.
4. A citizenship with a deep sense of nationalism committed to the progress and well-being of the nation as well as the humanity.
5. A spiritual human being with an abiding faith in Almighty God.

Tolerance and Peace as Core Values

On the basis of the philosophy of the human person as described in the DECS VE Program Framework (1988), the supreme and overarching value that characterizes education is **human dignity**. Other core values flow from this value and the values of **peace and tolerance are** clearly among them.

As a physical being (made of matter), the human person must maintain health and harmony with nature. Being at peace with the physical world and being able to interconnect with God and to appreciate his creation are important values that must be developed in the person.

As a spiritual being (capable of higher concerns and of rising above the material), he must cultivate a sense of spirituality in consonance with his nature and his response to God in faith. Peace of mind is an inherent aspiration of the person. This allows him to get to the heights of spirituality where he can experience God, the Giver of life.

As an intellectual being (gifted with mind, the faculty of knowledge), the person must constantly search for the truth. He seeks knowledge that would transform society and the world. In the process of this search peaceful ways of seeking information, tolerance of differing ideas and opinions, non-violent resolution of conflicts are vital for the growth of any person.

As a moral being (endowed with the faculty of freely choosing and loving), the person must reach out to others and in fact to all humanity in love. Love is acceptance of others being "non-human" at times. In other words, love is tolerance of the "un's" (unkind, unco-operative, unsympathetic) of others, and doing something to help the other person get rid of these "un's".

As a social being (living in a community), the person must cultivate the sense of social responsibility, aware of his unique participation in the pursuit of the welfare of the family and the common good of the larger society so that the society can, in turn, look after the common good and well-being of the citizens.

Social interaction among individuals and groups must be characterized by concern for others, respect of and tolerance of societal living. It is intricately related to justice and freedom.

As an economic being (bound to concerns of livelihood), the person has the obligation to help achieve economic efficiency for the country. This would lead to national progress and peace.

As a political being (member of the nation), the person must foster the sense of nationalism and patriotism. As a member of the world community, the person must cultivate a sense of global solidarity and peace, for the emerging concerns and problems of one country can no longer be considered in isolation of others.

The ACES Teaching Approach

For a purposive and systematic teaching of values, i.e. peace and tolerance, the ACES teaching approach has been adopted by the Values Education teachers in both public and private schools in the Philippines. This teaching approach was designed by the Philippine Normal University Training Staff and introduced in the mass training of teachers in Values Education that started in 1988. The ACES approach is based on the confluent theory of education. The theory is based on the flowing together and interaction of the affective and cognitive elements in individual and group learning. The integration of these two dimensions aims to balance them to provide a solid base for the learners for their behavioral manifestation. The behavioral manifestation is the third dimension. The ACES approach makes the teaching of the values of tolerance and peace more purposive (rather than incidental) and systematic (rather than sporadic).

In the case of value integration in another subject, the values of tolerance and/or peace are carefully planned and woven in the subject without sacrificing the subject content of the day's lesson. The uniquely personal and subjective nature of learning is predicted to be best attained through having the learners undergo the experience individually and also with others in a group. Ingalls (1973) describes this learning as andragogical or experiential. Past experiences of the learners are brought to the fore or new experiences are provided by the teacher to serve as bases for values learning.

Generally, the experiential learning process goes through four phases: Individual/ Group Introspective Phase, Value Processing or Analysis Phase, Directive or Inculcation Phase and the Application or Action Phase. The first phase starts with a carefully planned Activity such as fantasy trip, visioning, projective / portrait study, collage, group activity, case study, value-laden song, and other creative activities. Through such an activity, the student is encouraged to introspect and identify his experiences with the present activity. He / she is stimulated by the activity to analyze their own thoughts and feelings based on past experiences and related to the case or activity at hand. The student is encouraged to examine these thoughts and feelings by him / herself or with a partner, forming a sharing dyad or a triad or even a small group. In case of group introspection, the students are encouraged to share their feelings and thoughts with one another and participate in a collaborative group work or a healthy group interaction. Inherent in group activities is the development of tolerance for differences in opinions and experiences and peaceful and consensual resolution of conflicts. These are of course, over and above the value being developed in the entire lesson.

The second phase, value processing, is done through an analysis of the learning done so far by the students, individually or as in groups. Value clarification strategies and techniques are usually employed in this phase which has two components: affective component and cognitive or content processing. The first involves personal reflections and insights which becomes part of the learner's affective development. The students are then encouraged by the teacher to share with the whole class the highlights of his / her own or group introspective or reflections in the previous phase. Value indicator such as feelings, attitudes, reactions, intentions, expectations, old and new information are elicited in this phase and carefully processed through clarifying questions and responses by the teacher as well as the students.

The teacher acts mainly as the FACILITATOR in the first two phases and gradually becomes the DIRECTOR of values learning towards the end of the second phase. Here the teacher starts to 'filter' or 'fine-tune' the processing while also weaving in the concept that is being developed about the value, e.g. tolerance and peace.

The third phase is a directive and inculcative phase. Lecturing, moralizing, making abstractions about the importance of the value of peace or tolerance and other values as the case may be, become more meaningful and readily imbibed after the students' experiences in the first two phases. It is in this phase that the teacher as an exemplar of these values enriches the learning through cognitive and effective inputs. The teacher tries to deepen the value that has to be emulated by the learners. It is therefore important at this point for the teacher to examine his / her own values for these are the very values that she / he will inculcate among the learners in this phase. The teachers of values therefore must not be values-neutral but must be a mature person who has the potentials of actualizing the values being taught.

The last phase is a practical **application** where the learner is expected to integrate his affective and cognitive learnings into his life situations and experiences. Since the teacher rarely if at all could observe the student in the home or in the community, the student could be encouraged to make commitments to do something to make his / herself a better person in terms of the values just learned. This could be in the form of personal development plan, community action plan or home assignments, projects, action research, community immersions, interview or extended learning activities. In the latter activities, students are asked, for instance to discuss value experiences related to the lesson with other members of the family, relatives or friends.

The following illustrates the phases of learning and suggested strategies that may be used in each phase of the ACES methodology.

ACES METHODOLOGY

Phase 1 Introspective Phase (Activity)	Phase 2 Value Processing Phase (Analysis)	Phase 3 Directive or Inculcative Phase (Abstraction)	Phase 4 Action or Application Phase (Application)
STRATEGIES	STRATEGIES	STRATEGIES	STRATEGIES
Imaging/Visioning Fantasy trip Meditation Collage Picture w/o a caption Value Sheet Family gram/ constellation Role Playing Self Assessment Dyadic/triadic sharing Testimonies Success Stories Brainstorming Simulation Games Dilemma Song Analysis Puzzles Symbolic Drawing Critical Incidents Listening to vignettes Time Line Others	Clarifying Response Value analysis Sharing testimonies Discussions Group Output Sharing/ Reporting Charting (chalk talk) Paradigming Testing the limits Stance defending Debates Others	Inculcation Strategies Inferences/ Generalizations Lecturettes Moralizing Reinforcing quotations, verses poems, songs, stories. Documentary films, slides Others.	Statement of Commitment Resolutions Action Learning Strategies Community/School Projects Personal Development Plans Family/Community Interviews Immersion/ Exposures Youth Encounter Sessions Parent-Youth Encounters Action Research Poster-Making Peace Parades Others

Researching on the ACES Approach

The ACES methodology with the four phases was used to develop 15 modules of value development lessons integrated in the teaching of a college course in General Psychology by this author. This was validated in an experimental study in 1990 among First Year college students in the Philippine Normal University (Punsalan 1990). The findings revealed that the ACES methodology was effective in improving the self concept and value orientation index of the subjects. The students who underwent the General psychology course with systematic and purposive value integration, i.e. using the ACES methodology had significantly better self esteem, moral self, more positive perception of their family relation or relation with others than those students who did not undergo the values development lessons. This trend was also found to be true about the value orientations of the two groups. The treatment group improved from an exclusivist to an universalistic / nationalistic orientation, from affectivity to affective neutrality orientation (being able to delay gratification).

In summer 1991, a monitoring team of an Evaluation Research Project on the Trainers program for values education (DECS-PNU, 1991) went around the Philippines to observe among other things how the ACES methodology was being used in Values Education classes in the public secondary schools The research reported that teachers observed in their classrooms are very satisfactorily and effectively displayed skills in employing the ACES approach and the varied strategies they learned in the previous mass training of teachers. The data indicated the usefulness and effectiveness of methodology in the teaching of values lessons.

Another study conducted by this author (Punsalan, 1992) revealed that teachers sampled in eight regions of the Philippines had favorable attitudes towards the ACES approach to teaching values. The teacher respondents reported that the ACES is effective in teaching VE and is clear and well-defined approach. They also reported ease in using it as a teaching strategy in Values Education. They also agreed that the strategies in the ACES differ from those used in the other subjects and that teaching values as a separate subject is different from teaching values which are integrated in other subjects. This is largely attributable to the experiential nature and the highly personalized learning processes in the ACES approach. The research also reported that the ACES is very well accepted and executed by the teachers as an affective methodology although they have expressed a need to have more background and training in the use of the varied strategies.

Pantaleon (1992) studied the cognitive and affective learnings of first year high school students in values education where the ACES was used as the teaching methodology. The researcher reported very rich qualitative data revealing learnings gained in a semester's course. Among others, student learnings ranged from improved self confidence, more intelligent decision making, increased self-awareness, giving importance to effective feedbacking, sense of social responsibility, better sense of time and time management, effective management of peer pressure, actualization of family responsibilities, deeper appreciation of parents, respect for elders, valuing friendship, helping other families in need, obedience to parents, discreet choice of friends, and other values related to self as well as good and effective relationship with others.

Another group of students who were taught Values Education in the public and private secondary schools and who was the first graduates of the new Values Education program, were the respondents in Punsalan's study of 1994. These student perceived a positive effect of the Values lessons delivered via the ACES methodology on their personhood. They revealed that the VE lessons improved their personality and character traits as well as deepened their outlook in life. They also observed positive changes among their classmates as a result of their VE classes. Similarly, they thought that their parents and family members had also observed these changes in them.

The students demonstrated rich qualitative manifestations of the learning they obtained which reflected the values related to self transformation in such aspects as understanding and accepting oneself or inner peace, harmonious and desirable relationship with others, family and community enhancement, widening of knowledge about human behaviour, respect for others, patriotism and nationalism, awareness of national and global issues, critical mindedness, appreciation / valuing all creation in the universe and deep faith in God.

The ACES methodology has also been validated as an effective group counseling strategy. This was done in an experimental study done by Sabbalucca (1995). She indentified adolescents with serious problems as assessed by the Mooney Problem Checklist and the Bell's Adjustment inventory. One group of these students was exposed to regular group counseling sessions using 15 lessons via the ACES methodology for a four month period. The data revealed the effectiveness of the sessions via ACES in the eliminating or lessening intensity of the problems identified before the counselling sessions.

A Sample Lesson in Peace and Tolerance Using The ACES

The following is a grade 3 or 4 lesson which follows the ACES methodology in 4 phases with auxiliary parts in the beginning and at the end of the lesson.

A . Preliminary Activity (AUXILIARY PART) - "Let's get started"

The children are encouraged to see the story behind the pictures. They may tell their own stories about something similar which had happened to them. This part should be very brief with the objective of just getting their interest in the main activity, which is the first phase of the ACES. The story is about 2 boys with differences and who quarelled but made peace in the end.

B . Introspective Phase (ACTIVITY) - "Let's do something"

More pictures are presented to the children. Each pair of pictures tell a story to which some children could relate. The introspective part is when the children are asked if they can identify a personal experience they have had which is similar to any of the stories behind the pictures. The stories' theme revolves around making peace with one another despite problems or differences.

C . Value Processing Phase (ANALYSIS) - "What Do I Think and Feel"

This phase elicits personal thoughts and feelings of the children about their qualities as peaceful persons or peacemakers. It also elicits what they think and feel about what people are not peaceful about and where people usually manifest differences leading to quarrels. Further, the children are helped to clarify their thoughts and feelings and perhaps how they tolerate their differences at times.

D. Directive or Inculcative Phase (ABSTRACTION) - "Let's Keep in Mind"

The previous phase should lead to a value concept about the importance of being at peace with friends and others in the community. The value concept learned in the lesson serve as a cognitive guide or standard for future action. A poem on "Being at peace with friend" enriches the value concept strengthened further by 6 tips on how to solve differences with friends and other people.

E. Application Phase (ACTION) - "From Now On"

As an immediate application of the values learned, the children are asked to recall anybody they are not at peace with. They are encouraged to do better from now on. As a matter of fact, they are encouraged to write a note to that somebody to extend a "peace" gesture.

F. Evaluation (SIMPLE CHECK) - "How Much Did I Learn"

This is part of any lesson regardless of the methodology used. The first part is mainly cognitive while the second part is more affective. Thinking peace and feeling peaceful, happy and light are the best indicators of a lesson developed in the classroom. The test of the pudding, however, is actually done outside. The valuing process is long range but the effects of a single lesson may be long lasting.

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TEACHING THE VALUES OF TOLERANCE AND PEACE IN TODAY'S SCHOOLS

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> If peace is what every government says it seeks, and peace is the yearning of every heart, why aren't we studying it and teaching it in schools?
> (McCarthy, 1992, p.6)

Teaching the values of tolerance and peace must become an integral part of today's educational institutions if children are to succeed academically and grow up to become responsible, well-adjusted adults. Too many of our children experience violence, prejudice, hostility, and fear on a daily basis in schools throughout the United States. Neither school location nor size offer immunity to violence; aggression and criminal acts are becoming increasingly common in both elementary and secondary schools throughout the country (Nichols, 1991).

Violence has increased dramatically in U.S. public schools over the last five years. According to the National Crime Survey, each year three million (approximately 16,000 a day) thefts and violent crimes occur on school property (Boothe, Bradley, Flick, Keough, & Kirk, 1993). There have been as many as 1,000 assaults on teachers and 100,000 thefts reported daily in our schools (Dodge, 1992). Chance (1990) reports that 24 percent of all violent crimes involving teenagers (12-19 years) are occurring in schools. Because they fear being physically harmed, approximately 160,000 students skip classes daily (Kadel & Follman, 1993). A recent nationwide survey (Elam, Rose & Gallup, 1993) reported that drug abuse, lack of discipline, fighting, violence, and gangs were some of the biggest problems facing local schools.

Children who are disturbed by conflicts and violence have a difficult time learning (Craig, 1992). Children who go to school worrying about their personal safety cannot concentrate on their subjects. Fear of violence and anti-social behavior prevent both students and teachers from focusing on meaningful learning and teaching.

Violence in school, home or community takes a very high toll on the development of children. In the ERIC Digest on Violence and Young Children's Development, Lorraine Wallach (1994) summarizes many of the following problems experienced by those traumatize or victimized by violence:

a) Children can have their cognitive functions compromised.

b) Children may have trouble learning to get along with others.

c) Children cannot learn non-aggressive ways of interacting with others when their only models use physical force to solve problems.

d) Children may repress their feelings.

e) Children may have difficulty seeing themselves in future roles that are meaningful.

f) Children learn that they have little say in what happens to them.

g) Children who face continual stress are in danger of remaining in an earlier (psychological and possibly moral) stage of development.

With the increasing incidents of violence, retribution, and intimidation that have been documented in our schools, educators can no longer afford to take a reactionary stance of putting programs in place after these events occur. Proactive peace planning is needed to prevent future hostilities, reduce harmful conflicts, and help our children succeed academically. We can start this journey by promoting peaceful strategies and actions in our schools, homes, and communities. Helping students value personal accomplishments, self-respect, friendship, diversity, school pride, and academic success have been traditional goals of schools that need to be reexamined in light of the growing incidents of violence, vandalism, and disrespect that have become commonplace in too many schools.

> Schools will not improve their academic standards as long as pupils are distracted by violence. Children won't improve their learning of cognitive material until adults address directly the many affective concerns young people have in this violent world. (Harris, 1993, p.4)

Peace is not just the absence of conflict or hostilities; instead it embraces a sense of harmony, cooperation, good will, and mutual respect. What is a peaceful school? It is both a place and an idea in which quality teaching and learning thrive in a harmonious and supportive environment.

School as A Social System for Promoting Peace

Schools are institutions of change and progress. They help to mould the minds, aspirations, and even the personalities of young people. It is imperative that schools provide the foundation for our young people to exist in and upon which to help them to build a peaceful society.

Schools also serve as microcosms of our world. The issues and challenges which confront society as a whole, are played out everyday in the classrooms and school yards. A focus on peace in the school promotes well-being, personal integrity, and tolerance in children.

Children who successfully learn how the world operates usually begin this knowledge at the school door. The school operates successfully because learning is revered, power-sharing is accomplished through negotiations, decision-making is decentralized, and policies and procedures are established that respect the dignity and worth of the individual. In other words, children are provided an effective model for a social institution. Therefore, how the school operates as a social system is imperative to the promotion of peace.

Schools do not operate in isolation, the policies and procedures for operation traditionally have been subject to the approval of many stakeholders including the state regulatory agencies, school boards, state legislatures, community members, school administrations, teachers, and parents. Members of a school community who want to promote the concept of a peaceful school must understand that this may not be a simple process. As Jerry Villars (1991) explains, there is a fundamental difference in efforts to improve schools through restructuring, schooling practices as opposed to refining existing practices. Refining practices focus on standardization, centralization, and continued specialization. In contrast, restructuring allows schools to reflect on diversity, decentralization, and adaptability. Schools that are successful in maintaining a peaceful environment foster a sense of connectedness, support positive student-teacher excellence, encourage cooperation, promote high relationships, expect academic goals, provide clear expectations, recognize diversity, and recognize and reward effective leadership.

Educators who want to understand the roles that their own schools play in promoting peace, reducing hostilities, and managing conflicts should ask themselves how effective their existing educational programs are in reducing hostility, teaching tolerance, and promoting cooperation. Effective programs do not spring up over night ; they require planning, reflection, and action. Educators who decide to implement any program to establish a peaceful school, must closely examine the existing policies for their school. How will anyone know that peace is a critical feature of the school's overall mission? Will the written governing documents such as the student handbook, faculty handbook, or curriculum guides provide this answer? When the written policies and mission statements of a school are examined, the goals and the objectives for both students and staff should clearly be reflected in the day to day operations of the school.

To promote peace, power needs to be shared and goals made clear. The power structure for any institution is important; schools are no exception. Traditional methods of top-down, autocratic governance which do not promote a sense of collaboration and team-spirit but hinder school personnel and students from fully participating in the operations of the school. Power struggles between staff and administrators, and staff and students lead to confusion and mistrust. When a participatory management style is used in the decision-making process, ideas and skills are shared, information is effectively disseminated, and participants have ownership to both problems and solutions. For schools to be a place of peace, the opinions and suggestions of support staff, teachers and students must be actively sought, respected, and provided a forum for the presentation of these suggestions.

If the promotion of peace and the reduction of hostilities are not yet clearly delineated in the governing documents for the school, it is suggested that an advisory committee representing all aspects of the school community discuss how the school can redirect its energies to include peace as an objective. The smooth operation of a school is everyone's responsibility. Just as each member of a school family has the responsibility of keeping the physical facilities clean, neat, and orderly, each member has the responsibility of helping to promote a pleasant and productive learning environment. Consequently, by analyzing the social system of the school, school members can assess their needs for mentors, growth opportunities, and partnerships with the local community. As a social system, schools play a tremendous role in teaching young people about cooperation versus competition and, peace versus violence for advancement in society.

Furthermore, as a social system, a school can offer many different types of rewards such as praise, privileges, recognition, academic success, and personal growth for students, teachers, and staff. The manner in which positive activities and encounters are publicized, play a significant role in promoting school pride, team spirit and appreciation which are essential elements in a peaceful school. Schools should offer teachers, staff, and students opportunities for growth and development.

Schools as Caring Institutions

> Good parenting or teaching starts with the construction of trusting relationships and works continually to build on the foundation of trust. Schools, I will argue, pay too little attention to the need for continuity of place, people, purpose, and curriculum. (Nel Nodding, 1992, p. xii)

Students need exposure to resources and personnel that not only expand their world, but also provide a sense of trust and caring. Students also need to have a sense of "belonging" when they enter the school building. In The Challenge to Care In Schools (1992), Nel Nodding states that:

> ....education might best be organized around centers of care : care for self, for intimate others, for associates and acquaintances, for distant others, for non human animals, for plants and the physical environment for the human-made world of objects and instruments and for ideas (p. xiii)

Students and teachers have a need to be recognized as individuals as well as members of a group, team, or family. School pride, respect for others, and self-esteem should be enhanced throughout the instructional day.

Teachers who receive acknowledgments for their teaching effectiveness, individual and group accomplishments, and commitments to quality education provide excellent role models for students. Because too many teachers suffer from stress and burnout associated with the challenges of teaching in today's schools, it is crucial for the school community to recognize the hard work of its teachers. Teachers who suffer from burnout typically feel overwhelmed, unappreciated, and may also suffer from lowered self-esteem. A school that acknowledges the accomplishments of students without also acknowledging the accomplishments and success of its staff members is missing a critical element in establishing a peaceful school. Educational institutions should provide staff and students with a sense of appreciation.

A Sense of Peace in the School Environment

"Would you want to go to school"? is a reflective question that school personnel should ask themselves. In order to promote peace and reduce the potentials for violence or misbehavior in schools, an in-depth analysis should be made of the school environment. Schools cannot promote peace and harmony if the environment is not conducive to learning.

Creating a pro-social school culture involves creating a sense of community within the school setting. When isolation, fear, and intimidation exist in schools, hostilities and violence easily find a place to flourish. Students need to feel a part of the school, the atmosphere should encourage curiosity, exploration, and trials and errors in learning. Students and faculty need to feel as though they belong in the school. Schools that want to embrace peace and reduce the potentials for hostility offer peer support, encourage team efforts, provide mediation opportunities, and establish a plan for resolving conflicts. A pro-social school climate acknowledges the developmental stages that young people must go through, while at the same time providing a sense of school pride, family and connectedness. The rights of the individual are respected and the individual's responsibilities are recognized. To begin an assessment of the school environment, educators are encouraged to closely look at the physical, interpersonal, and academic aspects that affect the culture of the school. School personnel should look at their school building from the perspective of a person trying to sell their own home to a real estate agent. Do the facilities reflect personal pride, security, physical attractiveness, and upkeep? Are the grounds neat and clean? Is there an appropriate utilization of space and equipment? The physical aspects of the school campus are the first indicators that students and school personnel take pride in their buildings and want a place for learning.

To understand the significance of the physical facilities, teachers and administrators are encouraged to visit several schools in different neighborhoods and answer the following questions: (a)What do you like best about this school?. Why? (b) What do you like least about this school? Why? An examination of the physical facilities may indicate areas that need to be addressed. Schools which are overcrowded, unclean, and do not provide an attractive physical environment promote negative feelings and may lead to confrontations and promote a sense of despair. Keeping the school clean and neat is everyone's responsibility. Promoting school pride begins with students and faculty actively working to keep the environment neat and businesslike. Vandalism occurs more readily when debris and litter are allowed to accumulate. One of the easiest ways to provide a pleasant learning environment is having groups of students select areas of the school to adopt as a beautification project similar to the ones used by the many state and local highway departments. The students would not only help to keep the area clean, but also would be allowed to put plants or artwork in their designated areas as a means of enhancing school pride. This creates a sense of ownership. Responsibility for maintaining a clean, safe, environment is shared among the students, teachers, and staff.

Schools that resemble prisons remind teachers and students that control, discipline, and order may be their primary mission. Many older schools and those in urban areas have physical facilities that increase the apprehensions of students and faculty because of the security measures that are used: boarded windows, high fences, locked doors, or security checkpoints for entry and exit. When the outside of a school closely resembles a place for incarceration, then it is imperative that the inside of the building exhibit warmth, color, brightness and cleanliness. The entrance hall should welcome students, staff, and visitors to a place of learning. The school's motto, creed, mascot, and song should be prominently displayed. These indicate a sense of pride and respect for traditions. Awards, acknowledgments, achievements, and students' works should be exhibited throughout the school. Artwork, plants, photos, and motivational statements promote a sense of well-being to any learning environment.

Using space appropriately also enhances school harmony. Overcrowded classrooms create tension, stress, and provide fertile ground for misbehavior and conflicts to flourish. High traffic and congested areas should be examined to determine if changes in scheduling activities would alleviate stress-inducing conditions. Asking for students' input on space usage and traffic flow may provide additional insights that school personnel can effectively address. Teachers can also reevaluate the traffic flow in individual classrooms. The placement of pencil sharpeners and resources in areas that allow students to disturb others will negatively affect the learning atmosphere.

Many behavioral problems can be avoided if the physical arrangement of the classroom allows for the teacher to observe all students as they work. Arranging chairs in a u-shape will provide an opportunity to observe and interact equally with all students. It is recommended that teachers take a critical look at the physical arrangements of the classroom to determine if students are learning in the best format. Encouraging students to sit where they can actively participate, see the blackboard, and easily move around the classroom helps to maintain a learning environment. Classrooms that do not allow for grouping or team work do not foster an atmosphere of inclusion. Space should be used effectively and efficiently in schools. Boundaries and guidelines should be established for common area. Classrooms should use design layouts that provide for maximum learning and minimum distractions.

Physical arrangements and student projects that promote school pride do add to a positive school climate. However, the social interactions in a school setting are critical in establishing them as places of peace and harmony.

The first place to look for positive social interactions is with school administrators. They must establish schools as a place of peace through their leadership styles, relationships with school personnel and community members, and their commitment to students. Most administrators set the tone for how a school will be perceived. If they know their students by name, display a sense of humor, and provide an effective role model both as a teacher and a lifelong learner, their schools will be viewed as positive places to learn. When students and teachers view the administrators as disciplinarians, not as learning facilitators, they may not have the level of comfort that is needed in promoting peace in school.

Teachers respond to the actions and behaviors of school administrators. When teachers view administrators as members of the learning team, they promote a unified force for addressing the learning needs of their students.

Students also respond positively to caring and concerned teachers. For many of them, their teachers offer the only stability they may receive in their interactions with adults. Developing the trust of a student is a major goal for any teacher.

School as A Place for Promoting Effective Communication

Developing trust is the result of open lines of communication among students, faculty, support staff, and administrators. There are a number of lines of communication that must be recognized if schools want to embrace peace and also want to remove the potentials for violence and misbehavior Lines of communication flow between and among students, staff, administrators, parents, and community members. When these lines remain open, trust and rapport can be established. When language is used to express needs, desires, aspirations, respect, and tolerance, communication flourishes, when it is used to degrade or intimidate, effective communication is blocked. Educators serve as important links in helping students use communication effectively. However, they must master the skills of solving conflicts peaceably and conducting negotiations before they can teach these skills to children (Scherer, 1992).

Educators who wish to establish peaceful schools must understand the significance of violence and the power of language in everyday life in America. It is unfortunate that violence is frequently glorified in our media. Television programs that constantly present arguments, bigotry, messages of intolerance, sexism, violence, and acts of revenge influence individuals' perceptions of how personal conflicts should be resolved. It is no accident that as violence and retaliations are shown in more movies and television programming, violent and abusive actions in schools are increasing (Houston & Grubaugh, 1989). Children of all ages receive a daily diet of arguments, abusive language, physical and emotional abuse, killings, rapes, and fights, while watching television and movies, listening to music, playing video games, participating in athletic activities, or even living in their own homes and neighborhoods. Many of the conflicts, they encounter through the media, are supposedly resolved with weapons. Even while playing, many children resolve their differences through taunts, verbal abuse, and fights. They imitate what they see in their neighborhoods and the media. Students who live in neighborhoods in which crime is a way of life, may have very few role models who effectively communicate peaceful coexistence. However students who live in neighborhoods in which crime has not become so pervasive, may have other problems such as not learning social skills for dealing with anti-social behaviors and resisting negative peer pressure.

Words, gestures, tone of voice, facial expressions, and written statements carry powerful messages for most people. Young people are especially sensitive to verbal and nonverbal cues that are used in communication. Many young people have developed defensive mechanisms as survival tactics in their home communities, that they use in school. Some young people have failed to develop the social skills to effectively communicate with their peers and adults.

Consequently, educators have learned to protect themselves from unpleasant situations through their own use of and reactions to language. Authoritarian, dictatorial, nagging, abrasive, or threatening styles of communication tend to make individuals defensive, suspicious, sullen, and confrontational. (Frisby & Beckham, 1993).

To build rapport, it is suggested that open lines of communication be established so that all parties can be heard, respected, and responded to in non-threatening ways. One way to start building a foundation for communicating is to examine personal experiences and perceptions within the school community. When positive terms are used to refer to individuals in a school setting, nurturing can be established.

Labels are especially powerful in establishing a peaceful environment. Diversity exists in any school environment; consequently, individual differences and uniqueness should be respected. Persons who are constantly referred to by their physical characteristics, religious affiliation, ethnicity, academic ability, social status, or family background are being placed in stereotyped categories, rather than being respected for their individuality and acknowledged as people. Students and teachers who view each other and the administration in negative terms, may feel isolated, indifferent, or have poor relationships within the school community.

Student-to-student communication is critical in developing peaceful schools. Many students harbor misconceptions, stereotypes and biases towards one another; even when they do not really know each other. Many children only know how to use destructive processes for resolving conflicts and disagreements. Some children have also learned that bullying, threatening, and verbal abuse help to establish a sense of power and prestige for themselves. Their sense of belonging and self-esteem are based upon putting someone else down. Young people are very sensitive to fairness, justice, and peer approval. Helping students learn to listen, to negotiate, to make decisions and to solve problems, is important to enable them to deal with their personal interactions. Consequently, students develop tolerance when they understand the experiences of others. To improve students' abilities to communicate with one another, they must learn non-threatening communication skills. Teachers and administrators should model the communication skills that they want their students to engage in both at school and in the community.

Teachers who focus on building rapport with students are better communicators. They tend to be consistent, reflective, assertive, and encouraging. Addressing each other in a pleasant tone of voice, providing daily greetings, and smiling as they encounter each other throughout the day provides students with role models for both communicating and getting along with others who may have very different personalities, aspirations, and outlooks on life.

One of the most effective tools in communication is using the person's name when he or she is addressed. This indicates not only recognition but respect. Using name tags or personal introductions should be emphasized especially at the beginning of the school year. Personal recognition is a critical component in developing schools as a place of peace. School practices should include greetings by name, buddy systems in classrooms for sharing information such as homework assignments, displaying photos of students as they go about their school activities, revolving teams of students completing projects at school, mentoring and tutoring, and school-wide student committees for addressing the challenges facing students.

Promoting common courtesies are essential to developing a peaceful environment. The language of peace reflects a respect for the individual. School personnel need to practice daily phrases such as "thank you," "excuse me," "please," "pardon me," "good morning, "good afternoon," "ladies and gentlemen," "quiet please," "it is good to see you today," "please, go first," and "welcome" as they encounter their students and each other. Also, these phrases should be prominently displayed around the school buildings because many young people are not being exposed to common courtesies in their homes or neighborhoods. Many students do not have home training in the social graces that are essential for interacting with the larger society. Some students may even express concern that these practices conflict with their own understanding of the roles they should play in society i.e. the very macho young man. They need to be shown that knowledge and use of proper behavior empower them to move well in any social setting. Also, they need to be aware that their behavior in public gatherings may reveal an ignorance to common social mores.

Schools need to take on the responsibility to teach students proper behavior in public gatherings. The growing demand for classes on proper etiquette and public speaking by business executives and other professionals indicate that social skills are important for career success and personal confidence.

Communication between staff and administrators need to focus on cooperation for problem-solving, decision-making and dissemination of information. Power struggles between staff do not allow for building a peaceful coalition. Many teachers have a "them" versus "us" attitude towards students and administrators. To help teachers improve their own lines of communication, it is suggested that teams of teachers work together to establish their own peace coalition. To help teachers work more effectively as members of the school team, they must be made to feel like an integral part of the governing process. This helps to open the lines of communication and provides a forum for discussions and solving problems. When distinctions are made between the professional status of administrators and school personnel, tensions, negative attitudes, and frustrations can proliferate.

According to findings reported by Phi Delta Kappa's Commission on Discipline (1982), when solutions to school problems come from an authoritarian figure, students and teachers may feel no responsibility for making them work and may even work to make them fail. When people are not included in decision making, their opinions are not respected and they may view the issues and problems as someone else's responsibility.

Effective communication allows all parties to engage in power sharing, reflection, negotiation, encouragement, and clarification. The focus is on a "win-win" situation in which all parties bring ideas to the discussion, learn to listen to opposing ideas, and draw conclusions on courses of action. No one is viewed as having exclusive rights to workable solutions. Effective communication also helps to build confidence, affirm the rights and responsibilities of others, break down barriers, and promote cooperation and tolerance.

When teachers are not consulted for their input on how the school should be run, they feel a loss of professional prestige, confidence, and allegiance. Administrators who want peaceful schools must include teachers in decision-making, problem-solving, and responsibility sharing.

Communication includes not only expressing ideas effectively, but also reflective listening. Many conflicts, disturbances, and anti-social behavior occur because people do not attend to or understand what others are saying. Listening requires awareness as well as reflection. Reflecting allows the listener to focus on the speaker's perceived problem or need without giving solutions. Its main objective is giving speakers an opportunity to explore solutions or solve their own problems. Many people want a sounding board for what is troubling them rather than pact responses. Many students crash out with physical or verbal abuse because they do not have this sounding board to assist them in working through their own problems. Communication requires that both parties acknowledge the situation of the other, affirm the rights of another to express opinions, and indicate that agreements or consensus will be forthcoming (Bey & Turner, in press).

If students are to learn the language of peace, they must hear it from responsible adults, practice it among their peers, and engage in meaningful dialogues in order to express themselves. Too often violence is the result of bottled-up frustrations because no one would listen. Schools can set aside a period regularly for student groups and staff to have discussion sessions to address the concerns of both groups as they interact during the school day. Schools can be instrumental in teaching students how to communicate effectively. Consequently, when students and staff learn to participate in positive exchanges, a more peaceful school environment is established.

A School Curriculum for Peace

Education for Knowledge
Education for Human Meaning
Education for Work and Productivity
Education for Social Responsibility
Education for Childhood Enrichment

(Rutherford and Ahlgren, 1988)

The curriculum that promotes peace must focus on similar criteria as the above ones which have been proposed by the American Association for the Advancement of Science for improving the science curriculum. The curriculum serves as a guide for the knowledge and skills that will be offered in the school. If peace is to be a major focus for schools it must be interwoven throughout the curriculum. A peace curriculum emphasizes communication, tolerance, negotiation, self-awareness, and global awareness.

A peace curriculum also promotes excellence in students' academic achievement and helps to establish a positive learning environment. As indicated in the publication, Reaching The Goals : Goal 6 Safe-Disciplined-and Drug-Free School (1993), positive learning environments require an ethic of caring which, in turn shape the relationships between educators and students. When the curriculum is fragmented, when it focuses on teaching subjects in isolation, and emphasizes drill, practice and memorization, students do not understand the relevance or the connectedness of content area subjects. Clear instructional objectives, appropriate instruction, monitored progress, and higher academic standards are incorporated into the peace curriculum.

Ronald Brandt (1988) identifies six goals of the curriculum that have been historically associated with the educational programs in the United States. They are cognitive processes, self-actualization, social participation, structure of knowledge, academic rationalism, and utilitarian. Based upon these six goals, the curriculum should provide for (a) developing the 'thinking abilities of young people; (b) helping them become more aware of themselves and reaching their potential; (c) preparing them for citizenship; (d) exposing them to the concepts that make up a discipline; (e) enriching their knowledge of the world; (f) teaching them skills and knowledge that they can use in the real world and (g) helping them develop communication skills, self-esteem, confidence, and tolerance. A curriculum that focuses on promoting peace, also teaches students how to nurture and care for themselves, this planet, and all of humanity.

School personnel wishing to adopt a more peaceful school environment need to examine their curriculum to see how peace is promoted. For this purpose, a sample of a survey questionnaire is included as a guide:

Surveying the Curriculum

Review the curriculum that guides your school's programs to determine if the following criteria are included. Put a tick against "Yes" or "No" to indicate your response to each criteria.

CRITERIA	YES	NO
1. Personal responsibility is addressed along with the principles and values of a democratic society.		
2. Global awareness is promoted as well as national identity.		
3. Cultural, ethnic, and racial similarities as well as differences are addressed.		
4. Gender equity is acknowledged.		
5. Ethical issues are raised as social challenges are addressed.		
6. All of the language arts, reading, writing, speaking, listening, as well as critical thinking, are required for each subject area.		
7. Problem-solving, creative expression, analysis, application, reflection and inquiry are addressed in each content area.		
8. The economic, political and social challenges facing this nation are acknowledged in relationship to the rest of the world.		
9. People from all cultures who have worked as peacemakers and contributed to the good of mankind and the planet are prominently featured in materials used in classes.		
10. Resource materials on conflict resolution, mediation skills, effective communication, personal responsibility, and are used in every subject taught.		

Curriculum materials need to address multiculturalism, be free from cultural and gender biases, and acknowledge civic responsibility. If after an examination of the curriculum, educators are not able to discern that the curriculum addresses peace, they can select materials that allow their students to study peace as a natural outgrowth of learning.

Peace does begin with the individual. However, any school that wants to implement a peace curriculum will have to survey their staff and students to find out if they feel that this is a critical need in the school. The goals for a peace curriculum should be to promote academic excellence, national pride, global awareness, cultural sensitivity, personal coping skills, social and civic responsibilities, self-esteem, mutual respect, and dignity. A peace curriculum provides the goals, instructional objectives, and identifies resources that can be used to promote peace. Schools must look at their existing curriculum to determine if it is a help or a hindrance to students and staff. Without the appropriate curriculum in place, schools cannot teach tolerance or academic excellence.

Educating for peace does not mean simply teaching a concept. It also involves teaching your students a process. Students need to understand themselves as individuals, analyze situations, communicate their desires, and respond to different and even conflicting views and opinions. In order to implement a peace curriculum, teachers will need to use more student-centered learning activities. One way to begin the instructional strategies for peace is to teach the student the process of problem-solving in order to demonstrate the process of addressing and resolving an issue.

A five-step procedure that can be used in any class to show students how to prevent problems from escalating, is given below.

1. Identify the problem :
   Defining the problem allows students to work with the problem not a symptom.

2. Decide-on the causes and possible solutions:
   Separating the causes and issues involved from the problem helps isolate the area of concern and zero in on the core issue.

3. Develop a plan of action:
   Evaluating a course of action allows students to engage in critical thinking, decision-making and select strategies for addressing the issue.

4. Implement the plan of action:
   Responding to an issue when a course of action has been designated allows the student to organize, consider varying possibilities, and do something about the issue.

5. Reflect on the plan:
   Analyzing its effectiveness provides a critique of the strengths and weaknesses of the plan.

Ian Harris (1993), through his work with the Milwaukee Public School System, has established several principles for peace education in schools-- (a) all children can benefit from peace education; (b) young people need to learn about alternatives to violence; (c) violence has a profound emotional impact upon young people; (d) peace education has a broader realm than conflict resolution; (e) all subjects can incorporate peace concepts; and (f) all teachers can use a peaceful pedagogy. Each of these principles provides a basis for developing effective curricula activities.

In response to the escalation of violence, crime, and aggression, schools have implemented a number of programs which focus on conflict resolution, mediation, or increased security tactics with varying degrees of success (Chance, 1990; Molnar, 1992). Conflict resolution assists in developing problem-solving, decision-making and pro-social skills. Conflict resolution requires effective interpersonal communication and is viewed as an opportunity for understanding and personal growth (McFarland, 1992). Mediation programs train students to serve as facilitators and to intervene when disputes arise.

Cueto, Bosworth, and Sailes (1994) indicate that conflict resolution and mediation programs have limited effectiveness because they do not go to the causes of many of today's disputes, nor do they include all factors such as home and community influences. Mediation programs help students learn the social skills needed to solve conflicts such as harassment, gossip, school yard fights, and inappropriate classroom behaviors (Araki and Takeshita, 1991). They are not designed to address disputes that involve weapons, drugs, and physical or sexual abuse (Schmidt, Friedman, & Marvel, 1992). To promote peace and reduce violence, continuous, comprehensive programs are needed that include parents, community organizations, social agencies, the school and the media (Cueto, Bosworth, & Sailes, 1993). By including all of these players, schools will then have the support of the community in addressing the issues of preventing violence and developing peaceful schools.

In conclusion, teaching the values of tolerance and peace can occur in schools when we teach students what Ian Harris (1993) proposes: respect for others, open mindedness, empathy, concern for justice, willingness to become involved, commitment to human rights, and environmental sensitivity. After all, our children deserve no less than a world where peace is valued and supported.

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"THEY NEVER ASK US WHAT WE THINK." YOUNG PEOPLES' PERCEPTIONS OF LIFE AND LIVING IN BRUNEI DARUSSALAM

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Research into to the attitudes and feelings of youth is not new in most industrialised countries. Over thirty years ago the sociologist Talcott Parsons explained the emergence of modern youth culture, and the issues and problems attendant on youth cultures, in terms of the impact of changes that occur in modern industrial societies (1964). A decade earlier Eisenstadt argued that youth is a time of instability but that a shared youth culture provides meaning, friendship and shared experience (1956). Each year more academic tomes appear, often with popular commentary in the media since "youth "is newsworthy, on the perceived problems of young people; be it alienation (e.g. Marcuse, 1972), anti-social behaviour (e.g. Hargreaves, 1975; Pearson, 1983), fashion and music (e.g. Leonard, 1980; Frith, 1983), crime (Robbins, 1978; Redhead, 1991; Rutter and Smith, 1995) , drug abuse (Cosgrave. 1989), or whatever - it would seem everyone has a view. Often such studies are done on a systematic basis by government agencies concerned with programmes that are targeted at youth. ACER, the Australian Council for Educational Research, has conducted since 1978 an annual survey called Youth in Transition, which targets a cohort of 10,000 Year 9 students (aged 14-15 years) who will be interviewed annually until they are 25 years old. DEET, the Commonwealth Department of Employment, Education and Training, began the Australian Longitudinal Survey in 1980. Those originally interviewed are still in the study (now in their mid-thirties) and they and new cohorts are surveyed annually by mail, mainly for developing and refining employment, education and training policies. (Long, 1995).

However, in Southeast Asia it has taken a little longer for studies of youth to have taken off and only in the past decade has a lot of attention been paid to this area of study. From a cursory reading of the Malaysia and Singapore press it might appear that this interest is engendered more by the need to anticipate possible (antisocial) youth behaviours, or also as a response to actual youth behaviour, than as an academic study on its own. Youth Studies as a field of academic pursuit is very much an open area although, especially in Singapore, Malaysia and Hong Kong, several significant studies of young peoples' educational needs and behavioural problems have been undertaken. (Thomas, 1989).

The concept of youth studies has taken on some urgency in the last few years, especially with increased urbanisation, mass schooling, and the seeming inevitability of the "importation" of some of the problems industrialised countries have experienced with youth, particularly in a post-industrial setting (see Marcuse, 1972). With increasing affluence in the "Tiger economies" of Southeast Asia and increasing leisure activities to attract the attention of the young urban dweller, there has been a heightened perception that this section of the community have needs and desires that may be different from other generational groups. And there have been a number of serious attempts to discuss youth issues in the media, especially in the Southeast Asian press (e.g. 'Beat "Lepak" with Rakan Muda', Sunday Mail, Malaysia, 1.1.95 which outlines a programme to engage loafers in "healthy activities", Rahmah).

In Brunei, Government have been aware that with media access and the internationalisation of "news", Brunei is not isolated from at least hearing of the ills of the world at large and in the case of youth issues has sought to initiate a debate on the current and future position of young Bruneians. In these discussions special attention has been payed to the role of the family in transmitting the traditions, customs and values of society from one generation to the next. In particular, His Majesty Paduka Seri Baginda Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah, Sultan and Yang Di-Pertuan of Brunei Darussalam has constantly stressed the importance of Islamic values in reinforcing the family in bringing forth "good ummahs". As recently as the celebration of Hari Raya Aidilfitri on 3 March this year, His Majesty told his people that the International Community 'have begun to realise that many social ills that are rampant involving youths around the world are due to their viewing lightly the important role of the family institution' (Brunei Darussalam Newsletter, No. 161, 15.3.95, p.1).

One week later the Minister of Culture, Youth and Sports stated at the World Summit for Social Development in Copenhagen, that the Brunei Government is "fully aware of the importance of creating the family institution social order" in assisting "to overcome such problems as poverty, unemployment and social exclusion and reaffirmed its belief that such development cannot take place without the existence of peace and stability" (Brunei Darussalam Newsletter, No. 161, 15.3.95, p.11).

In September 1993 the Ministry of Culture, Youth and Sports (MCYS) initiated a dialogue with Universiti Brunei Darussalam (UBD) to share ideas on a number of social issues that were becoming prominent in the work of the Ministry, for instance, single-parenting, divorce, child abuse, pondans, and youth. Over a number of discussions with MCYS personnel, teachers and welfare workers, parents, student teachers and UBD colleagues, it slowly emerged that the whole area of what was known about youth issues in Brunei and what needed to be known if relevant and ameliorative policies were to be implemented by government, was an area full of opinions and controversies. As is almost universal, parents and officials blame schools, external influences, teachers, and teachers are blaming parents and officials for the situation they find themselves in....fewer institutional controls, loss of traditional respect, poor teaching facilities, unsympathetic authorities, etc. For some the answers seem easy and are simplistic - more discipline, return to traditional teaching, shorter haircuts - the answers are straightforward and glib. But for parents and teachers there are no easy answers.

Indeed one of the initial problems, for instance, was in persuading education faculty to get involved in such problems, a common response being that many faculty feel unqualified to deal with such issues and so they avoid them. In discussions it was commonly stated that most non-Bruneians (the bulk of UBD academic staff are expatriates) do not have an adequate knowledge of the cultural norms existing in Brunei and so are reluctant to research into young people, and parents, whose cultural backgrounds are likely to be different from their own. In particular there was expressed the strong belief that these are sensitive issues that are not easily researchable in the Brunei context, such issues as patriotism, or feelings about the country and the world around them, perceptions of the future, criminality, sexuality, and economic well-being. However, it was the view of the Ministry and the author of this paper that an attempt should be made on such a study assuming on the part of the researcher a sympathetic perspective such as that described by Hernandez starting from a recognition of:

(a) "the political, social, and economic realities of individuals' experience in culturally diverse and complex human encounters; and

(b) the importance of culture, race, sexuality, and gender, ethnicity, religion, socioeconomic status and exceptionalities in the educational process." (Hernandez, 1989, p.4)

The paper is organised in two parts: Part 1 will deal with the methods and some results of the youth survey, while Part 2 will discuss some of the wider issues raised in the context of the conference themes.

PART 1

Purpose of a preliminary survey of youth perspectives

After a year of formal and informal meetings it became clear that a preliminary study would have to be carried out to test the main hypothesis that young people were willing to take part in such a survey and would answer questions concerning social issues that were put to them by sensitive local interviewers. Thus the purpose of the small preliminary study partly reported here was to examine the possibility of asking young people in Brunei Darussalam about the way in which they perceived their lives in terms of several important areas that were deemed to be sensitive and that were possibly not amenable to this form of study. In order to achieve this purpose, the following research questions were posed:

1. How do young people feel about their country?
2. How much empathy do young Bruneians have for other people and for the important issues facing people in all countries?
3. Who has influence over young people?
4. How do youth feel about the way they were raised?
5. Do youth have a uniform code of behaviour concerning wrongdoing?
6. How exposed are young people to criminality?
7. Do youth see outside interests as having an effect on their behaviour?
8. Do youth see any causes and effects with regard to crime?
9. How do youth see their future prospects?
10. Is there any clear relationship between socioeconomic status and the views held by youth?

In this paper comments will mainly be confined to the first four questions.

The terms "youth" and "young people" are sometimes used interchangeably but for the purposes of the survey the age range of youth was defined by MCYS as being between 16 to 23 years. Essentially all the respondents were either in the late secondary stage of schooling or had recently left school and were seeking employment. Although children may start school at five years old because of late entry and repetition there are often over-age pupils in the secondary schools.

Methods

Subjects

The interview-questionnaires were administered by mature students in their final year of the B.Ed. degree. Fifty young people participated in the exercise with equal male/female representation. Biodata collected from the questionnaire indicated the following:

- all were Bruneians;
- all the males were single; 3 of the females were married;
- 10 males and 11 females (42%) had completed their formal education;
- 4 males and 5 females (18%) were in some form of further studies;
- 11 males and 9 females (40%) were in secondary school;
- 6 males and 5 females (22%) described themselves as unemployed; and the remainder were in some form of schooling or further education.

Family data indicated the following:

- 16 fathers and 18 mothers (68%) had no education higher than primary schooling;

- only 2 fathers and none of the mothers had a post-secondary education;
- 7 (14%) fathers were unemployed, 7 were government teachers, 11 (22%) were government labourers, 12 (24%) were other lower grades of government officers (clerks etc.) and 8 (16%) were self-employed, the rest being pensioners or private sector;
- 36 mothers (72%) were full-time housewives, 5 (10%) were government teachers, 4 (8%) were government labourers, 3 (6%) were self-employed, and the rest were with the private sector;
- and of the employed parents, 39 (78%) were employed with the government sector.
- the average age of the respondents was 19 years, the average number of siblings in the family was 7.6 years, and their average own position among siblings was 4.9.

Although the family data for parents and respondents would appear to indicate a fairly low educational and socioeconomic profile, it is worth noting that all but one family owned their own home, that all households owned a car, and that 43 (86%) households had more than one car.

Instrument

Based on a review of other work on youth in the region, on the general literature, and on a number of informal interviews with colleagues, preservice and inservice teachers and the staff of the MCYS, a number of statements were developed that seemed pertinent to each of the research questions. These statements were tested, changed if necessary and then used for the questionnaire.

The first page of the questionnaire provided the information that forms the biodata. Subjects were told that there was no identification of themselves on the forms and that they were free to take their time over the second part of the questionnaire and could seek advice or clarification from the interviewer if they required it. They were also told that they were free to put no response to any questions that they felt uncomfortable with, but it was explained that the questionnaire was being administered partly to find out what young people felt could and could not be discussed in this kind of way. In the event the very few "No responses" which occurred arose on the "morality issues" and they came from only three respondents.

The questionnaire contained 30 questions or statements derived from the 10 research questions presented above, each with a number of statements to which respondents were generally asked to indicate their level of agreement. Items in the questionnaire were grouped according to the research questions but no test of reliability coefficients has been carried out as this sample is not randomly selected and the objective of the survey does not require such treatment at this stage.

As is clear from the above there are a number of points to be made about this preliminary survey that preclude it being taken at this stage as a comprehensive and wholly reliable piece of research. It is worth noting that:

- the respondents do not form a carefully controlled random sample.
- the distribution of respondents is only within the Brunei-Muara and Kuala Belait Districts peri-urban areas (which contain 68% of the population).
- this is not a controlled study, in that although it is based on a particular age group, it is not stratified socially or in any other way.
- it is impossible to rule out the possibility of false answers.
- it can be argued that so many closed statements do not allow people to have any freedom to express themselves in their own words about such important issues as their view of life, or their concept of the future. However, answering open-ended questions presupposes a good command of the written word (and this questionnaire was in English, the second language of both the questioner and respondent) and confidence in the interviewers.
- this is a very restricted questionnaire based mostly on degrees of opinion.
- it cannot be assumed that the fifty respondents are necessarily representative of the whole population of young people.

However, the results of this small survey cover ground that is quite old in several fields of study, ground that, as has been pointed out in the introduction, has been well tilled by sociologists, population experts, psychologists, statisticians, and the like and as will be seen the results seem to conform to patterns seen in similar work elsewhere. And as the response refusal rate was very low, at least the primary research question has been answered, that such questions can be asked of young people in Brunei.

For the purposes of this conference paper, only the first four research questions are being addressed, although occasional reference will be made for amplification to other questions where appropriate. The research questions are:

1. How do young Bruneians feel about their country?
2. How much empathy do young Bruneians have for other people and for important issues facing all countries?
3. Who has influence over young people?
4. How do youth feel about the way they were raised?

Results

Summary of responses for Research Question 1, questionnaire items 1-5

Item 1. Youth perspectives on Brunei's future world position (n=50)

	Perspective	Response		
		All	M	F
(a)	I see Brunei as a world power.	4%	4%	4%
(b)	I see Brunei as a major power in SE Asia	20%	28%	12%
(c)	I see Brunei as a minor power in SE Asia	22%	16%	28%
(d)	I see Brunei as having very little influence	34%	28%	40%
(e)	Don't know	20%	24%	16%

The interviewers began by asking the respondents for their views about Brunei's future over the next decade or two. The largest group see Brunei's international influence as being restricted to Southeast Asia, although a third expect Brunei to have very little influence. Females are more pessimistic than males (also true for most questions in the survey) in that 68% of them believe that Brunei will be a minor power or have very little influence, whereas only 44% of males think that way.

Item 2. (a) Would you choose to live in another country if you could do so?
Yes 16(32%) No 34(68%)

(b) If "Yes" - where? 50% Malaysia 50% named more than one country.

Although virtually one third said they would like to live in another country the figure should not be taken too literally as some of those interviewed were probably only saying that they would like to spend some time living and working abroad or traveling. It is significant that only a very few chose countries outside of Southeast Asia. As Australia and the USA were the only western industrialised countries mentioned more than twice it would appear that the fear that western influences are overwhelmingly attractive in terms of lifestyle is misplaced as very few would seem to be willing to change their Bruneian environment for a western one.

Item 3. How proud are you of Brunei compared to other countries?

	n=50	Response
(a)	I feel very proud.	48%
(b)	I feel a little proud.	36%
(c)	I don't feel proud at all.	12%
(d)	Don't know.	4%

Asked whether or not they felt proud to be Bruneian, 48% said they were "very proud" but as with most questions in the survey young females were more pessimistic and/or negative than males and only 36% of them were "very proud"- or perhaps they are just more modest as 48% of the female were "a little proud" compared to 24% of the males.

Item 4. How will Brunei be in the future as a place to live and work and raise a family?

		Response
(a)	It will become better than it is now.	60%
(b)	It will become worse than it is now.	22%
(c)	It will stay much the same as it is now.	12%
(d)	Don't know.	6%

There were no real differences of view between young males and females about the quality of life in Brunei as measured on their views on the future with most taking an optimistic view, although 1 in 5 do feel that life will be worse. As is universally the case most youth have an optimistic view of the future, 60% believing things will get even better.

However, as can be seen from Item 5 below, when asked the same question in more detail, the answers were somewhat different.

Item 5. When you are your parent's age how do you think you will be in terms of your health, wealth and way of life?

		Response About the same	Better off	Worse off	Don't know
(a)	Health	34%	38%	4%	24%
(b)	Wealth	28%	40%	8%	24%
(c)	Way of life	30%	32%	6%	32%

It is noticeable that although overall more respondents feel that life will not be worse for them than it has been for their parents, fewer are prepared to boldly claim that it will be better. In particular, whereas 60% were prepared to believe that "Life will become better than it is now" in Item 4 above, only 32% believed that their "way of life will become better than it is now". Presumably the findings confirm the common generational view that each generation improves on the previous generation. Yet there is still some doubt for, as measured by the yardstick of overall Bruneian development as opposed to intra-family differences, a large number of people feel that they will miss out in the future. However, overall the optimism of youth is still the predominant feature.

This optimistic viewpoint is reinforced to some extent in Table 1 below, which asked youth to consider a number of circumstances which might occur in their own lives and these were then ranked as positive and negative feelings about their future.
Table 1:

(a) What is the chance that the following good things will happen to you?

n=50	Good Chance	No Chance
That you will marry	72%	4%
That you will buy a home	52%	10%
That you will become rich	52%	14%
That you will have children	64%	4%
That you will be promoted in your job	42%	8%
That you will travel abroad	56%	10%
That you will continue your studies	54%	20%
That you will be happy with your life	64%	2%

(b) What is the chance that the following misfortunes will happen to you?

n=50	Good Chance	No Chance
That you will suffer from an eating disorder	12%	28%
That you will become a single parent	0%	20%
That you will be divorced	8%	24%
That you will go into debt	22%	16%
That you will try drugs	14%	64%
That you will be mugged or robbed	10%	34%
That you will be unemployed for a long time	20%	44%
That you will be sexually assaulted	10%	58%

It is interesting to ponder on the meaning of "a long time" in relation to the statement on unemployment above for in response to a question in another section of the survey 60% expected to wait over a year after finishing full-time education before finding a job, and only 10% expected to find a job within 6 months.

The question asked young people to think ahead 10 to 15 years and consider the chances of a wide range of circumstances occurring in their own lives. Some of the answers are displayed above in Table 1. As might be expected the young are generally very optimistic about their futures, although it might have been expected that higher percentages would be recorded for most areas, only the expectation of marriage recording more than two thirds positive statements. However, although only just over half expect to be rich, to travel abroad, to buy a home, and to further their studies after schooling, it is worth noting that only 2% (1 respondent) believed there was no chance of happiness. In view of the fact that Government is planning for human resource development through widening educational provision it is a matter of concern that 1 in 5 do not expect to further their education.

In the misfortunes section of the chart the percentages expecting anxieties are quite low, as might be expected from the finding of question 4 above, which largely indicate a level of contentment with life. However, as indicated by the comment on unemployment above, there is need for further investigation as other questions, e.g. in the crime section of the survey do indicate some contradictions in responses. Certainly a majority of the respondents reported knowing people who were affected by these misfortunes. At the same time it is cause for concern that while the high figure of 22% expect to go into debt, only 16% definitely feel they will not do so. That 10% live in fear of being mugged or sexually assaulted is a concern in a state that is so seemingly lawful and it is very worrying that despite a long-running anti-drugs campaign, 14% still think that there is a "Good Chance" that they "will try drugs".

However, young peoples' worries about the world that they live in have by no means expunged their youthful idealism as is shown by responses to a number of questions that attempted to get some indication of their values and feelings regarding the wider world.

Summary of responses to Research Question 2, questionnaire items 6 to 9

Item 6.	Worldview n=50	Response
(a)	The world is OK as it is.	6%
(b)	The world should be a better place and people like me can help to make it better.	56%
(c)	The world should be made a better place but there is not much that people like me can do about it.	24%
(d)	The world will always be as it is and there is nothing that anyone can do about it.	10%
(e)	Don't know.	4%

Item 7. Would you be willing to work in a less developed country for very little money?

Yes - 38%
No - 62%

Asked if they would spend a year or more working for their keep and very little else, 38% said they would. And of the 62% who said "No", most gave as their reasons either that they felt they should do something to further the development of Brunei first or that they felt they needed to get some financial security in their own lives first before they could think about helping others.

Taken with the findings in question 6 (where only 20% said that the world was OK as it is, or that there was nothing that anyone could do about the world anyway, or that they just "Don't know", i.e. 80% feel the world should be a better place) the findings suggest that complacency about the present state of the world is a minority view among Bruneian youth. On the whole the replies reveal low levels of cynicism and despair.

It is clear that young Bruneians have very real fears about the world they live in and its future. A number of current common environmental concerns was read out to them followed by a list of issues involving ethical decisions about man's use of animals and nature. The results are shown in 9 and 10 below.

Worries about the environment.

Item 8. How worried are you about the following issues?

	n=50	Response			
		Very worried	A little worried	Not at worried	Don't know
(a)	The destruction of the tropical rain forest.	54%	34%	0	12%
(b)	Sea and river pollution.	68%	22%	2%	8%
(c)	The dumping of industrial waste.	56%	28%	2%	14%
(d)	Food shortages and famine.	58%	26%	4%	12%
(e)	Air pollution.	66%	24%	2%	8%
(f)	The destruction of the ozone layer.	58%	20%	0%	22%
(g)	The threat of global warming.	48%	26%	8%	18%

As can be seen the proportion of young people saying they were "not at all worried" never rose above 8%, while the proportion who were "very worried" ranged between 48% and 68%. It is interesting given the low level of industrialisation in the state that air and water pollution are the two major areas of concern which presumably bodes well for keeping Brunei in the future as an environmentally high profile nation. It possibly also reflects the teaching concerns of science and geography syllabii which may mean their greater familiarity with issues of pollution as opposed to ozone depletion and global warming, concepts that are more difficult to imagine in this environment.

Man and animals

Item 9.	How do you feel about these issues?		Response	
	n=50	Disagree with	Not worried	Don't know
(a)	Using animals in factory experiments.	28%	48%	24%
(b)	Testing cosmetics on animals.	56%	16%	28%
(c)	Keeping animals in zoos.	20%	74%	6%
(d)	Hunting animals for fun.	82%	8%	10%
(e)	Hunting animals to eat	12%	70%	18%
(f)	Hunting animals for their furs and skins.	78%	16%	6%
(g)	Hunting elephants and rhinos for ivory.	70%	10%	20%
(h)	Using long drift nets for sea-fishing.	28%	54%	18%
(i)	Factory farming	14%	66%	20%

The results for man's use of animals in his environment are much more mixed with a majority being against hunting animals either for fun, or for animals' furs and skins, or for ivory, and a majority also being against testing on animals by cosmetics manufacturers. Somewhat contradictorily only 28% are against the general use of animals in factory experimentation.

When it comes to feeding mankind, the majority of young Bruneians are "not worried" by hunting to eat, by factory farming, or drift net fishing. It may well be that the environmental lobby has been very successful in getting some of its messages across on the world's media and has been less successful with others such as food issues. It is worth noting that on 6 out of the 9 issues one in five respondents haven't made up their minds and register as "Don't know".

Summary of responses to Research Questions 3 and 4.

Finally, many Bruneian parents will be pleasantly surprised to learn that most young people (66%) are basically content with their upbringing. Only a small number would reject their parent's child-rearing methods, with about two-thirds saying their parents had got it about right and that they would raise their children more or less as they were raised. They also take their parents seriously in terms of receiving advice, far more seriously than their teachers, or community leaders, or siblings, with males being slightly more receptive to their mother's advice than females (88% M/72%F) and both taking their father's advice equally seriously (over 80%).

To see whether these high percentages turning to their parents for advice was evidence of the absence of any real generation gap (which is often postulated as increasing as societies modernise) respondents were asked the question below.

Item 10.	Who have you most in common with?	Response
(a)	People of your own age in other countries.	52%
(b)	People of your parents' age here in Brunei.	22%
(c)	Don't know.	26%

Perhaps somewhat surprisingly in view of the contentment respondents expressed over their parents' childrearing practices, a majority (52%) feel they have more in common with youth elsewhere and a substantial minority (26%) are undecided. But in this young Bruneians are much in line with the findings of similar studies elsewhere (e.g. SOFRE's L'Etat De L'Opinion 1994).

Touraine (1970) argues that world-wide the young have experienced symptoms of post-war confusion reflecting a disillusionment with the leadership of the earlier generation and leading the young to look among themselves world-wide for their intellectual and social icons. However, this seems an unlikely explanation of the Bruneian youths' feelings of commonality with youth elsewhere, given that they are still very family-bound in their decision-making processes. Perhaps the permeation of social structure by the international media is a cause?

PART 2

Discussion

These results indicate that youth in Brunei are aware of many issues related to living in the modern world and of the major issues that confront them and their leaders as they approach the twenty-first century. In this section of the survey (Items 1 to 10 above) there were no "Nil" responses and, as reported by the interviewers, no hesitancy in answering any of the items raised above or in seeking clarification of some of the issues raised. In view of this result, it can be concluded that in relation to the first four research questions young Bruneians have no difficulty or unwillingness to participate in such an opinion-seeking exercise. Thus the hypothesis that "young people were willing to take part in such a survey and would answer questions concerning social issues that were put to them by sensitive local interviewers" is proven for research questions 1 to 4.

One of the most striking results of the survey is the general indication of how aware youth is of world issues and of how these issues relate to the Brunei context. Even issues that might never impinge on the daily lives of the youth, such as ecological concerns, seem to evoke a positive and sensible response.

And yet it is often heard in school staffrooms and in casual conversations with older Bruneians that youth is somehow going out of control. Reports of drug-taking, joyriding, fighting among school gangs, loafing around (lepak), while more common in the press in Malaysia (see Borneo Bulletin report of 23/24.10.93 and Sunday Mail, 1.1.95) are now occurring in Brunei, or so some would claim, although evidence of such activities is hard to come by and must, therefore, be somewhat circumstantial and even anecdotal. It is possible that these activities are international phenomena that some of them may require legislative action, as in the Malaysian state of Johor which has recently called for a law against loafing and for expulsion from school for students caught loitering in public places (Sunday Mail, 18.8.94).

However, for teachers and parents there are no easy answers, although around the world as well as in Brunei there is a groundswell of feeling that some form of "moral education" may be an answer. In Brunei the Minister of Education made it clear at the Thirtieth Conference of South-East Asia Ministers of Education Council Meeting, 16-19 January 1995, that the national ideology of Melayu Islam Beraja (MIB) or Malay Muslim Monarchy is giving particular attention to important values at all stages of education, and that "it is hoped that such an emphasis on MIB can be a cultural defence against negative and unhealthy values that are widespread through the mass media and other sources."(Brunei Darussalam Newsletter, No. 160,1995)

Earlier, at the World Conference on Education for All held in 1990 at Jomtien, the Brunei Country Paper stated that "In particular, efforts are being made to ensure not only close correlation with our manpower needs, but also that the nation's Malay and Islamic heritage values and traditions will not be lost in the pursuit of industrialisation and other forms of development. Indeed, the concept of 'values education' is constantly stressed, with the aim of making students morally mature and balanced in their responses to emotive social issues."

(WCEFA, Brunei Statement Paper, 1990,p5.) Implicit in this approach is the belief that at some stage or other, students will be able to internalise their own codes of conduct, or at the very least, those as laid down in MIB and that they will be acting in a "mature and balanced" way, which perhaps can be assumed to be the ultimate stage in Kohlberg's theory of moral development - a stage in which the individual gains increasing autonomy and comes to recognise the intrinsic value of rules and laws. However, as Kohlberg (1984) found, two major factors which impede progress to this final stage are cognitive ability and the lack of opportunity to develop higher order reasoning skills. Since we can assume that brains are randomly distributed throughout society, we have no reason to query the cognitive skills of young people but it is clear that the teaching profession, and therefore those training teachers, bear much of the responsibility should there be any shortfall in higher order reasoning skills for these are largely learned.

Values and morals?

One of the difficulties with moral education is in deciding what moral issues to cover, especially as in many societies we mix together two possibly different things: social rules and moral behaviour. How, as educators, does the teaching of morality conform with conventional ideas on the development of moral sense?

Most of the theories of moral development that teacher educators use with student teachers, e.g. Kohlberg (1984), Piaget (1934), accept that moral awareness develops in stages. Young children follow the parents' views and later begin to see that there are two parties involved in anything they do: themselves and the person they affect. Later, by teenage, comes the comprehension that a larger group called the community has to be considered, and later still, but still in the age group under discussion here, youth come to the understanding that there is an even more abstract idea called society (Tapp and Kohlberg, 1971). The problem faced by educationists dealing with this age group is how do parents, teachers, and other leaders cultivate in the young this growing sensitivity to the rights and needs of others?

From the educationist's point of view it is obvious that parents differ in how they raise their children (and yet the Brunei sample shows basic acceptance of the ways by which they were raised by Bruneian youth) and in how they wish their children to be taught and how they should behave after schooling. Some expect filial obedience on everything while others believe the young must be taught how to decide on right and wrong for themselves. As educationists do we help the young to be conformist, obedient and good or do we teach the young to ask questions? No doubt the first method will produce people who will not steal your car cassette but will they also be capable of change and autonomous action, or of asking awkward but relevant questions?

Perhaps from the moral education perspective we need to try to find out from youth what are the elements in society that make them uncomfortable with their society, leading in extreme cases even to alienation. In this way those concerned with youth can seek from them ideas about the kind of society they would be comfortable with and be able to participate in meaningfully as full citizens. Many studies of youth have shown us that far from being anti-social young people do need to feel part of the wider community, they want to belong and do accept rules in their own clubs and groups and follow strictly their own codes of conduct (Marsh, et al, 1978; Hall, 1976). As has been seen in the results reported above and is confirmed in most societies around the world, young people are highly moral and also often idealistic and caring (see Musgrave, 1987) and many programmes of civics and moral education designed for schools, youth clubs and other non-formal education agencies build upon this youthful morality to teach them how to become well-informed and responsible adults, able to understand the rights and duties of citizenship and to weigh up social, moral and legal issues. It will be important in the Brunei context for programmes such as MIB and Civics to foster a sense of citizenship with a clear understanding of how much in this society a citizen can actually participate in the key areas of societal life. In many countries governments do use their education systems to foster a sense of belonging to one polity, partly because as Tungku Abdul Rahman, Malaysia's first Prime Minister said, "all projects, including education, are meaningless if people are not united"(q.v. Watson, 1994). Thus, for Malaysia, the Rukenegara (the fundamental principles of the nation) form a similar policy statement to MIB in Brunei, in informing guidelines for the direction of schooling enabling government to seek to bring about certain common developments. Consequently, in Brunei all schools, not only those run directly by government, must teach the principles of MIB.

So how can parents, teachers and others cultivate in youth the growing sense of belonging to a wider group and a sensitivity to the rights of others? If we accept that the young have high ethical principles then the emphasis has to be on reasoning not didactics, on recognising the standards that the young do have and hold strongly and in helping them to apply these standards not just to their friends but to society.

Transparency, dignity, objectivity, neighbourliness, and readiness to admit one's mistakes and the merits of one's adversaries are among the principles claimed for youth by Philippe Bernard. He claims that in France at a time when the political community is desperately trying to find some way of building bridges with young people, notably through advertising campaigns, a fair number of young people have turned their back on the national stage and are rediscovering the pleasure of being active locally in community-level works and programmes (Bernard, 1995). There appear to no signs that young people in Brunei have engaged in any energetic manner in community works. In a speech opening the 1994 National Meeting of the Scouts Association of Brunei Darussalam, the Deputy Minister of Foreign Affairs, highlighted the need to create a scheme to enable youth to contribute to the country and expressed regret over the small involvement of youth, particularly those with good education, in the field of social activities. He stated that, "The small involvement of youth with high education in welfare or voluntary bodies is a sad state of affairs." (Brunei Darussalam Newsletter, 143/144,1994.)

In Brunei the problem of designing programmes for young people is compounded by the fact that many young people have had low achievement or underachievement, at school and as we have seen from the perceptions of employment above, may see themselves as having a bleak economic future in a society where birth and intellectually marketable skills seem to be the only legal ways of progressing in life. Several of the young people approached by interviewers were quite surprised that anyone would want to hear their views, such is the power of labeling that they already saw themselves as people with nothing interesting to say - hence the title of this paper for they claimed never to have been asked their views about anything before. A similar view is often stated by youth elsewhere (Bourdieu, 1994).

To the extent that the education system "suffers from a severe qualitative malaise" (Attwood, 1987) it is clear that the onus is on teacher educators to play a major role in improving this situation. As stated in the Jomtien paper (1990), "the quality of education delivered cannot rise above the quality of the teachers who deliver it", so teacher education has to address the issue of teacher quality. It is doubtful if classroom teaching has moved very far from Azaharaini's (1986) description of science teaching as "being book-based and teacher-centred".

Yet in the teaching of social and global issues such as toleration and peace, experience with well established social studies programmes like "Man: a course of study" (MACOS), and the many development and peace studies kits which are produced by virtually all NGO's, suggests that projects and class-based or club-based work must be rooted in real case histories or simulations that young people recognise and can relate to, for instance, the sort of simulation that is dealt with in a simple role play, "The Gang", in which four young men are accused of assaulting another young man for looking "badly" at them in the street. The students will have to examine the statements of the accused and have to decide whether they are all equally to blame, how some of them could have avoided the situation, and whether they should all receive the same punishment. The aim being to get them to think about degrees of responsibility and blame, e.g. is the ringleader worse than the followers? Such roleplay and simulations are well known discussion topics in many civics-type courses, e.g. whether shipwrecked sailors who have run out of food should eat the cabin boy! Others can be deceptively simple such as techniques for promoting imagination and empathy, for instance, set out piles of "item" and "person" cards and ask students to take a card at random from each pile. Then work out why a photograph of, say, a child (item) might be of importance to a weight lifter (person). Similarly a photograph of a feature, the rainforest (item), might be of value to a taxi driver (person) in Bandar Seri Begawan. The aim is to encourage the notion that people place great value on items of little or no monetary value but with other, often unstated , values.

At the school and college (UBD) level similar approaches to international education could be undertaken as those above regarding values and moral education. It is particularly vital that the climate of institutions educating youth reflect the ethos they are purporting to sell to youth. Young people should be encouraged to play an active part in the life of these institutions as well as of the community - and attention should be paid to discussion of ideological issues such as disarmament, the new international economic order, the realisation of the principles of human rights, etc. In teacher education we can make our student teachers aware of the ease with which even young children can be taught respect for others, through the family and even in preschool education. Later on pupils can be taught the basic concepts of international understanding such as international co-operation, peace, human rights and solidarity. As recommended by Unesco, "the basic ideas, such as the increasing interdependence between peoples and nations, should be translated into terms that are within the intellectual and affective grasp of pupils and these concepts should be related to the children's own environment."(1983)

Conclusions

It is clear that if we live in a global village we are in a multicultural and pluralistic society. The young people surveyed in this study show a remarkable sophistication in the range and subtlety of their responses to this global village. It is also clear that we cannot go on training teachers for a monolingual, monocultural situation and Brunei has recognised this by adopting the bi-lingual or Dwibahasa system in 1985. However, we have to ask ourselves whether we have done enough to develop new teachers for these new and changing situations.

Edith King (1994), borrowing from the anthropologist Paul Bohannan, suggests that we are living in a world characterised by a two-storey culture: a large-scale culture which is international and world-wide (the macro-culture) and a small-scale culture which is the world of the family and friends, a community of common interests and face-to-face relationships (the micro culture). Even though we may not seek active participation in the macro-culture, seeking perhaps to retreat into our family or clan or tribe, we cannot ignore it as the political and economic tasks carried out in this macro-culture are ultimately concerned with a scarce commodity that governs much of our lives - power.

Instead, King suggests that we as teacher educators must take up the challenge to prepare teachers who will teach pupils how to live in this two-storey culture. She further suggests that there are five challenges for teacher educators who wish to prepare teachers who will encompass a world-view that accepts that all children and young people need to be taught how to live in a global society and a world-wide culture.

The five challenges are:

(1) to understand the complexities of demands for living in the two-storey culture. Too often micro cultures are squeezed out by more powerful groups, linguistic groups get forgotten, marginal groups get overlooked by the planners - but education or schooling is the way that everyone can learn to negotiate the "stairs" between the micro cultures and the macro culture;

(2) to be aware of oneself within the two-storey culture. This indicates an awareness of oneself and of one's concept of interrelationships with others, such as was well demonstrated by the survey respondents in items 1 to 5 above;

(3) to be aware that everyone lives in the two-storey culture. This implies not just that we know the positions of our family and friends but that we can appreciate and empathise with all other people and respect their human rights and treat them equally;

(4) to accept, cope and profit from the two-storey culture. By teaching our students to successfully negotiate the stairs that connect the micro cultures to the macro culture they can benefit from the rich diversity of our world instead of being fearful and suspicious of those who are different; and

(5) to interact constructively in the two-storey culture. This will bring the individual in contact with many cultural and interest backgrounds that make up the rich diversity of human life on this planet bringing a new consciousness to our relationships with each other.

It is proposed, therefore, that a properly constructed teacher education would be multicultural, encompassing a world-view that recognises the need to teach all children and young people to live in a global society and a world-wide culture. For this reason, many of those involved in training teachers look forward with hope for some answers to help improve our current practice, to the recently announced initiative of the International Bureau of Education to reinforce citizenship education (a very wide term) worldwide. Their interregional project, "What education for what citizenship?" has two main functions, firstly, to seek "a better understanding of citizenship practices in Member States", and secondly, to help "formulate educational policies for citizenship education based on relevant and reliable empirical evidence" (Albala-Bertrand, 1995).

Finally, it is worth remembering, as the Bohannan model reminds us, that the respondents to the survey that introduced this paper are much like their counterparts elsewhere in that they exhibit for most of the areas they discussed the traditional optimism of youth. And more than that in terms of the main reason for carrying out the survey, they showed that Bruneian youth are as willing and as able to seriously discuss the major concerns that affect their lives now and will continue to do so into the future. They must be given the opportunity to continue to play a part in the designing of programmes to assist in bringing improvement to the lives of young people.

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INCORPORATING PEACE EDUCATION IN THE SOCIAL STUDIES CURRICULUM IN SINGAPORE

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Peace education revolves around the following aspects : the teaching of attitudes and values to promote peace, the investigating of issues surrounding peace or the absence of it, and the use of case studies about peace and conflict to promote a deeper understanding of the fundamental factors of peacefulness. In Singapore, it is unusual to refer to such investigations as 'peace education'. Rather, such issues are incorporated in various other educational programmes and curriculum such as values education, social studies, civics, education for living, religious education and moral education. Among these, what has become known as 'values education' has received more publicity than other educational sub-constructs, especially in the past two years. However, social studies education, which includes content material relevant to peace education, has been successfully implemented as part of primary school education curriculum and in 1994 it was added to Singapore's secondary education curriculum.

Values education has been a part of the hidden curriculum in Singapore ever since the colonial days. Teachers then were expected to play the role of parents and to teach the pupils 'to be good boys and girls'. Schools were institutions where children could be educated to be good citizens and subjects who were honest, obedient, loyal, tolerant responsible and knowledgeable, and able to live harmoniously and peacefully among the different races, within the boundary of the school and outside. A certain sensitivity towards what might be called communal issues and the possibility of communal violence and disruptions was always present in the minds of colonial administrators and the resolution to avoid such self-destructive tendencies became an even greater resolve after the traumatic birth of independent Singapore. Therefore, though peace education was never an agenda in the school curriculum, various subjects were specifically assigned to disseminate the values of tolerance and peace between and among the various constituent communities of Singapore as well as teaching and reinforce what were deemed to be other desirable values.

In 1974, a new body of material gathered together under the rubric of "Education for Living', was introduced into the Singapore school programme. It was allocated three to seven periods per week and was designed as moral and social education. However, with the subsequent introduction of the New Education System, the 'Report on the Ministry of Education 1978" recommended that Education for Living be scrapped. It was replaced with Moral Education "to help give all school children a set of values which could guide them in their adult life" ①, with its principal objective as the production of good, useful and loyal citizens through the inculcation of desired moral values and social attitudes. It was also recommended that the number of periods allocated to the teaching of Moral Education be reduced to two to three periods per week. This meant that two to four periods could be set aside for a new subject. To fill the gap, social studies was then introduced into the primary school curriculum in 1984.

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① Goh Keng Swee and the Education Study Team (1979) *Report on the Ministry of Education 1978, Singapore.*

This matter was taken seriously at the ministry level. The Minister of Education was of the view that social studies was an important, though non-examinable subject, it should enable 'our children to know something of their historical roots and their environment in which they live.' In this context, social studies should play two important roles. Firstly, it should give children an historical as well as a geographical perspective. Secondly, it should help children to be good neighbors and to live harmoniously in a multiracial setting②. Clearly, the second intended role for the topic addresses issues and material integral to peace education. Our opinion of this syllabus was that though it did not specifically call for the teaching of global peace, it did focus on promoting the attitudinal conditions for peace within Singapore and within the region of Southeast Asia. Furthermore, there were no restrictions on linking lessons on local and regional neighborliness and peaceful co-existence with the wider global context.

The Need for Peace Education

Peace education was born out of the ashes of the horrible wars early this century. In the aftermath of the Second World War an active peace movement began to promote the concept of "peace education"③. By the 1970s, it had become a serious matter in the educational programmes in many countries. Simultaneously there has been an increasing interest in peace research and the effort on the part of many educators to link the results of such research with educational programmes. This early and natural symbiotic relationship between peace research and peace education sought to achieve goals promoting peace by improving the social reality of this world through education. The growth of attention to peace education was also a result of the campaign against nuclear weapons which has had a life of its own and was revived with the 1980s arms race. The media publicity heightened concern over the consequences of warfare and renewed public worry. Consequently, we can easily find statements for promoting peace education like:

> International tensions, the continuing expansion of nuclear and conventional armaments, and the negative response of the developed nations to the needs of the third world ..... all demonstrate the relevance and indeed urgent importance of peace education as part of an overall strategy for the elimination of conflict and the reallocation of resources.④

That was only the start of the development of peace education. Interest in peace education reemerged in the 1980s concurrently with the move towards rethinking the curriculum in many countries in the west. Peace education was then thought of as necessary because it would promote understanding of the causes of violence and conflict within and between individuals, groups and nations. It would also help one to evaluate alternative approaches to conflict resolution in terms of social costs and

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② *Minutes of the First Meeting of the Social Studies Syllabus Commitee*, April, 1981. Ministry of Education, Singapore

③ Dufour. B (1990) *The New Social Curriculum : A guide to cross-curricular issues*, Cambridge University Press, Cambridge

④ NUT/NATFHE. 1981. Education for Peace quoted in Heater. D. (1984) *Peace through Education*, the Flamer Press, London benefits, thereby to promote more peaceful development in the future.⑤ By the 1980s the initial post World War II peace movement, which had grown and been augmented during the Cold War Era and in the wake of continuing conflicts, began to establish itself in the educational world through the efforts of curriculum specialists focusing on peace education and peace studies.⑥

The Link of Peace Education with Social Studies

In the United Kingdom and the United States, social studies has long been considered as the appropriate subject to teach peace education. Many social studies teachers were interested in peace education because they felt that the issues of peace and conflict were a proper concern of education and a proper area of social studies. However, the growth of peace education, whilst undoubtedly encouraged by the climate of curricular change of the 1980s, was influnced by earlier developments in the fields of education for international understanding and world studies. This influence set the foundation for the growth of citizenship education in the direction which concerned the study of peace. Peace education thus generated was pupil-centered and issue-based, and therefore fitted well into the trend of pedagogy of this decade and the teaching of social studies.⑦ According to Dufour, such an orientation and pedagogy proved effective at infant, junior and secondary levels of education in the United Kingdom.

In Singapore, the issue of peace has never been identified as part of the school curriculum. Nevertheless it has always been on the agenda of the daily events of teaching. The introduction of the non-examinable social studies curriculum in the 1980s seemed to create an opportunity for teachers to make use of this subject in a variety of ways to work with students regarding values, including values relating to tolerance, violence and peace. The social studies syllabus was written after study and consultation of the social studies curricula of many other countries, especially those of United Kingdom, United States, Hong Kong and Japan. There is no doubt therefore that the important function of social studies as a medium for the teaching of citizenship education including values education has been noted. The committee for developing the first social studies syllabus was careful to choose the content and the strategies of the teaching of this subject deemed most effective in producing good Singaporean citizens.

Peace Education In the Post-Modern Era

The world has changed dramatically in the last few years after the fall of the Berlin Wall and the reorganization of Eastern Europe and the Soviet Union. The end of the Cold War, the lessening of certain nuclear arsenals, and the lessening of the possibilities of a direct confrontation between or among the Superpowers may seem to create peace and therefore diminish the need for peace education. The threat of the huge conflagration that would have followed a general war will now dissipate. However, the increase in local and regional violence consequent to the political and religious adjustments and realignments that are taking place throughout the world seem to increase the need for peace education and broader multilateral, regional peace studies and conflict resolution programmes to perhaps reduce the chances of smaller fires that incinerate peace although less dramatically, but just as destructively.

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⑤ Wong. Y Y (1991) *Continuity and Change in Citizenship Education in England in the twentieth Century*, PhD Thesis, Liverpool

⑥ See note

⑦ See note 5

From earlier work on peace and the peace education movement, three concepts regarding peace and the conditions of peace have remained core beliefs. Firstly, peace was understood as justice, especially when human rights, poverty, discrimination and suppression are concerned. It was argued that there was no peace when people lived under conditions of injustice, such as when people were dominated or exploited or when people found themselves in a society where one's full human personal development was impossible. Such assaults on the rights and conditions of the person became known as structural violence.⑧ Secondly, peace should be understood as a no-war situation either politically, economically or socially within or between political boundaries or within or between the different races. Thirdly, peace is of course understood as a situation of no fighting and no quarreling which is equivalent to living in a harmonious condition.

With regards to the first major concept regarding peace, Singapore, a former colony, has been a consistent advocate against the domination of the weak by the strong and the subjugation of cultures or societies by external forces. As a multi-racial and multi-religious society surrounded by other nations that have had some notorious, if not spectacular, grievous difficulties and sufferings as a result of inter-religious or racial strife. Singapore has also consistently seen the need to avoid such problems through mutual respect, trust, tolerance, acceptance and even-handedness in all major social policies. But, it is in the third major "peace" construct that Singapore has done the most work without specifically labeling it as peace education.

The Curriculum of Peace Education and Social Studies in Singapore

In many places, peace studies have come under the general heading of world studies⑨. Placed in the global context, peace education has generated a variety of contents and an array of emphases in its curriculum. Peace studies might mean anything from a focus on people and their economic and environmental conditions to international conflict and cooperation, war and armament. The causes of conflict might be located in various places ranging from injustice and human rights issues, to interdependence, competition for resources, poverty, racism, nationalism, environmental degradation and international relations. Certain values and values education has become an integral part of peace education including education promoting the values of honesty, tolerance and patience.

In Singapore, specific elements of the social studies curriculum resonate sympathetically with what is labeled peace education elsewhere. National loyalty as against international domination, economic progress as against poverty, multiracialism, as against racism and living in harmony are well covered in the curriculum. The values of tolerance and peace are emphasized along as shown in the explicit objectives of the curriculum :

Be aware of shared values which would help to forge a common Singaporean identity. Understand and respect customs and traditions of the various communities in Singapore. Recognize the importance of co-operation among members of society. Be aware of and understand the need for interdependence among people and among countries Be aware that each has a responsibility towards ensuring a clean and safe environment to live in. Understand and adjust to change.⑩

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⑧ Heater, D (984) *Peace Through Education*, The Falmer Press, Cambridge.

⑨ See note 8

⑩ *Social Studies Syllabus for Primary Schools*, 1995, Ministry of Education, Singapore, p 6.

Social studies was first taught to all primary four pupils in 1984 after the Education for Living programme was scrapped. By 1986, all primary four to six pupils were receiving social studies. Under the New Education System, the first social studies syllabus covered the following topics:

Our School: Its Environment,
Our Country: Her People,
Our Country: Her Environment,
Our Country: Her Needs.
Our Country: Her Progress,
Our Country: Her South-east Asian Neighbors.

The weekly time allocation for this subject was one and half hours for primary four and two hours for primary five and six. It was specified in the syllabus that social studies would integrate geography and history while moral education would absorb the civics aspects of Education for Living. Nevertheless, the actual content not only integrated geography and history but also included economics and sociology.[11] Furthermore, it aimed at enabling pupils to understand their social world and to develop the knowledge, skills and attitudes necessary to participate more effectively in the society and environment in which they live. Lessons in pure history and geography alone were inadequate to address such goals. The syllabus' attitude objectives of enabling students to recognize the importance of co-operation among members of society and to be aware of and to be understanding toward the need for interdependence among people and among countries was, in fact a general feature of peace education elsewhere. Indeed in the Singaporean context, the teaching strategy of social studies is unique. It is not the subject matter that counts most but rather the development of values of working of values of tolerance and peace while working together in groups and the shared values of Singaporean through the exploration of the contents.

The social Studies course begins with a study of the school environment. This gives the pupils an opportunity to explore the immediate environment both physically and socially. This is the first step to involving them in an exploration in which they would encounter and learn skills of working in groups, hopefully developing in themselves values of working together, tolerating and appreciating differences while working in peace and achieving the same goal. At the same time they learn the values of fellow pupils who are different from them, may be of different races and/or who come from different cultural backgrounds. Basically the goal of this unit is to develop in pupils the basic skills of wotking together which include various aspects of social skills.

After exploring the school environment, the children widen the exploration to their neighborhood and the whole country and finally their Asian neighbors. Many aspects of history and geography of Singapore and neighboring countries are examined. The teaching strategies are varied but the inculcation of social values, especially cooperative values and interdependency are emphasized. Again, though there is no explicit linkage of social studies with peace education, it is assumed that this subject provides the opportunity to address the values of tolerance and peace and some issues of peace as part of the teaching of history and geography.

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[11] *Social Studies Syllabus for the New Education System,* 1981, Ministry of Edcuation, Singapore P 1

Within the social studies program the teaching strategies and the learning processes are deemed important corollaries of the curriculum. The content is carefully selected to fit into the level of understanding of the children involved. At the earliest stage of the implementation of this course due importance has been given to the teaching strategies so that they could "make the subject attractive, effective and meaningful" [12] The material should not be thought of in terms of information to be passed on didactically. Rather it should seek to inculcate certain values in the pupils through developing knowledge, skills and attitudes as they explore history and geography."[13] Several interactive teaching strategies like quizzes, simulation games, role plays, talks, debates are suggested. Others like projects, fieldtrips, surveys, and reports are also encouraged. All these strategies are good for addressing the learning of values of tolerance and peace.

Unfortunately, innovative and student-based learning has been slow in becoming part of the social studies curriculum. Infact a study conducted in 1985 by a Masters of Education student on teacher perceptions of the primary four social studies curriculum materials concluded that teaching-learning, activities in the social studies classroom were more teacher-directed and less pupil-centered.[14] Many respondents of this study reported that for most lessons they taught facts to pupils, explained concepts and difficult words in the text and asked pupils questions about what they had been taught. The enquiry approach was rarely used though they claimed that they taught children skills and involved pupils to explain what they had seen and to relate their learning to what they had learnt before.

In the 1990s, the rapid economic development in this region had necessitated the government of Singapore to look into education and to rethink the curriculum to cater to new needs in the developing informative age. The development of social skills in young children has become an important aspect of the school curriculum as the young are expected to live in a more sophisticated society. The reassessment of the educational system brought a reemphasis on the teaching of values which are seen as necessary as individuals and societies become more interdependent. Globalization is the jargon in education now. Children need to .learn to live interdependently and competitively but harmoniously and need to create a better world for themselves.

The National Institute of Education caters to the need to have competently trained teachers willing to employ a variety of teaching strategies while teaching social studies. Consequently the NIE had developed a course in the teaching of social studies for pre-service students in the programme for the training of primary teachers and secondary teachers. In addition it also offers in-service courses in this area from time to time. Various teaching strategies are covered in these courses. Recently, the cooperative learning approach has been well promoted in the teaching of social studies with the hope that the strategy will help to inculcate the values of tolerance and peace and provide opportunities for the pupils to participate and practice using these values.

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[12] *Ibid.*, P 3

[13] *Ibid.*, p 3

[14] Chen, C J (1985) *Teacher Perceptions of the Primary Four Social StudiesCurriculum Materials*, M Ed Thesis, Singapore p 99

A study of the effects of cooperative learning in social studies in improving pupil attitudes and values was carried out in a pilot school by staff of National Institute of Education.[15] The pilot study indicated that there was an increase in the proportion of children making cross-ethnic friendship choices after cooperative learning. This is an important step in the teaching of values of tolerance and peace. Peace education could be promoted by pupils actually practicing and experiencing the environment of peace at the classroom level. The values thus acquired would become part of the individuals' repertoire of behaviors. Teachers could encourage them to practice what they learned outside the school, at home, within the society and internationally.

At the higher level of peace education, social studies related issues, on the national level could well be used to discuss the cumulative benefits of practicing tolerance and mutual understanding at the local level and in the immediate communities. Furthermore, the discussion could then be broadened to include the issues of peace at an international level. Teachers could use newspaper cuttings on current issues for this purpose. Right now, the teaching of social studies in Singapore is heading towards this direction. With more and more social studies teachers being trained in the content and in handling a variety of teaching strategies such as cooperative learning, the scope for the subject to address peace education is widening.

The Unique Situation in Singapore

Singapore is a metropolitan city, unique in the way the whole country is organized. A democratic government, systematic in its approach to rule, has helped Singapore to develop a well structured educational system. School curricula are reviewed and changed according to the needs of the nation. The Ministry of Education is active in replacing old curricula, textbooks and both physical and conceptual infrastructures with new and innovative ones. It is also concerned with revising the teaching approaches. Introduction of new courses are often initiated by the government and the Ministry of Education plays an important role in shaping the curriculum and the implementation of such courses. Therefore it is not surprising to say that the government gave much support to social studies not just as a new subject but as an instrument to disseminate values education. The Minister of Education at that time explicitly expressed that social studies was the subject to provide sufficient guidance and teaching which would help children to live harmoniously in a multi-racial setting.[16] The Curriculum Development Institute of Singapore together with expertise from the Ministry of Education developed a package of teaching materials, including textbooks, activity books, video tapes, games and transparencies to aid the teaching of social studies and to make it interesting, effective and meaningful. It is hoped that the way the content of the course is delivered and introduced to the students will also further reinforce and aid the goals of attitude development among the pupils.

In 1994 after ten years of implementation, it was felt that the social studies curriculum ought to be modified to fit into the new technological era. Since 1984, Singapore has undergone rapid technological advancement and urbanization. Facing accelerating economic activity and fierce global competition, Singaporeans, have developed an increasing concern for the environment and the preservation of their heritage. The skills and attitudes to live peacefully as a world citizen are needed by every individual. The

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15 Ng, M and Lee, C (1994) *Comparative Learning in Social Studies Classrooms to address Diversity*, paper presented at ERA Conference, 24-26, Nov Singapore
16 See note 2

new syllabus put more emphasis on values teaching: "These developments necessitated a revision of the Social Studies syllabus to focus on the environment, the people, their heritage and needs and progress".[17]

Concurrently with the support of the government the Ministry of Community and Development has led a drive to develop a Singaporean code of shared family values. Through a long process involving a variety of constituent groups and communities in Singapore, the mutually acceptable and agreed-upon values have emerged as : love, care and concern, mutual respect, commitment, filial responsibility and communication.[18] Many institutions have also emerged with their core values for students and employees. For example, the National Institute of Education has come
out with a set of core values which are:

- commitment to the education of school students, the future of Singapore
- dedicated professionalism
- self-confidence and humility
- self-discipline, diligence and personal integrity
- being role models to students

The implication of the focus of the teaching of values is that Singapore has now established an environment suitable and conducive to the teaching of values. Apart from teaching, the fact that much of what is peace education appears across the curriculum and in the hidden agenda of the whole curriculum, it is best to have a systematic approach to the field. Social studies provides the basis to encompass this teaching in a variety of ways. Firstly, the subject content is an instrument to teach values. Secondly, social studies is a practical subject and being non examinable enables the teachers to have the attitude of employing varying teaching styles best suited for the development of values and attitudes.

Implementing Peace Education In the Social Studies Curilculum

The issues of values and values education has been well publicized since 1994. Apart from the fact that the whole curriculum has taken care of it, values education has been carried out in a piecemeal manner within the educational system. Though Moral Education takes care of trying to shape children into becoming honest, thrifty, kind (and other overall virtues) by inculcating these values in the traditional manner, it is limited in its approaches and style of teaching and is content free. Though sometimes lacking in organizational purity social studies has become a subject, rich in content, style and approach in the teaching of values. The time has come when we should rethink the social studies curriculum and the possibility of designing a model for the teaching of peace education within the teaching of values under the existing framework of the social studies syllabus.

Fitting peace education into the social studies curriculum is simple. The following table attempts to give an example of elements of peace education which could be covered under different topics and the related teaching style.

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17 Ministry of Education? 1994 p 7
18 *The Straits Times*, May 24 1994 p 19

Primary 4 Unit 1 Our School : Its Environment

Subtopics:	**Peace education components**	**Teaching Sytle**
Our School Today	multi-racialism, tolerance, respect, humility, talking nice	Cooperative Learning
The Neighborhood of our school	tolerance, interdependency, empathy, sympathy, judging problem solving	Discussion Groups
The Neighborhood	mutual respect, tolerance, peace	Role Playing
People at work	communication, sharing, sensitivity	Working in pairs
Movement of Goods and People	mutual trust, cooperation, fairness, competitiveness	Small Group work

Primary 4 Unit 2 Our Country : Her Beginnings

Singaporean before 1819	appreciation, respect, communication	Simulation
Founding of Singapore	mutual agreement, peaceful disagreement, conflict	Film
The early settlers and their problems	appreciation, tolerance, interdependency, human needs	Role playing, Story-telling

Primary 5 Unit 3 Our Country : Her Environment and Needs

The position, size and shape of Singapore	bigness and smallness, vulnerability	Group art work
The natural environment of Singapore	love of environment, peace with environment, interdependency	Drama, fieldtrip
Our Needs - Water, Fuel, Food and Shelter	interdependency, mutual agreement, thrift, moral reflectiveness, cooperation	Project Cooperative Learning

Primary 5 Unit 4 Our Country : Her Progress

Transport and Communications	war versus non-war, agreement versus, disagreements, tolerance	Simulation
Commerce	international peace, respect for differences, and competitiveness, consensus	Group work Role Play
Industries	respect of mutual benefits, competition, tolerance, progress versus sacrifice	Peer tutoring

Primary 6 Unit 5 Our Country : Her Communities

Way of life of our people	mutual respect, multi-racialism, caring, consideration, compliment, praise, tolerance, mutuality	Interactive Learning Values Clarification

Primary 6 Unit 6 Our Country : Her Southeast Asian Neighbors

Overview of mainland and insular Southeast Asia	territorial respect, caring, love, patience, listening to others' opinion	Enquiry
Basic geographical information on ASIAN countries	racial respect and tolerance, international peace, warlessness	Film, interactive learning
Significant economic activities and how they relate to Singapore	economic competitiveness, tolerance, international trade agreeability, economic mutual dependence	Cooperative Learning

There are many models of teaching peace education associated with the teaching of social studies which are widely practiced in the United States such as The Rationale Building Model, The Consideration Model, The Valuing Process and Clarification Model, Value Analysis, and The Social Action Model. All of these models could be tapped to provide guidance for developing the content and appropriate learning/teaching processes that would be suitable for a full-fledged peace education component in the Singaporean educational programme.

Summary

Singaporeans have always been very concerned about traditional values and keeping such values alive through teaching them to children. In a recent issue of *The Straits Times* Senior Minister Lee Kuan Yew noted that Singapore must insist on certain standards and moral values if it is to preserve the strength of its, sciety.[19]

Speaking at the opening of the Eighth Asian Workshop on Child and Adolescent Development hosted by the National Institute of Education and held at the Regional Language Centre from 7-9 June 1995, Acting Community Development Minister Abdullah Tarmugi said that today's parents face the challenge of passing on values to their children in a world in which there are sometimes conflicting values and standards of morality. That is why the kind of values and how they are being passed on to children are issues of major concerns in Singapore.[20] Peace Education is concerned with all these values which would help to reinforce peace instead of war or conflict. Therefore it is practical and compelling that peace education be taught in schools. The most practical place to inject peace education in the school curriculum is in the existing social Studies modules which are set rigidly structured because they are non-examinable subjects. The content and approach of teaching of social studies favors incorporating peace education. There should be more serious thought of enlarging the content and objective area of this subject to cover the global context to make it a perfect subject in doing the job of instilling in the young generation the values of peace and world citizenship.

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19 *The Straits Times*, June 8, 1995 p 1
20 *The Straits Times*, June 8, 1995 p 22

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The Stratis Times. May 14, 1994 p 19

Wong Y.Y (1991) *Continuity and Change in Citizenship Education in England in The Twentieth.* PhD Thesis. UK.

TOPIC TWO: Empowering Teachers and Teacher Educators to Teach the Values of Tolerance and Peace

PREPARING TEACHER TRAINEES TO TEACH THE VALUES OF TOLERANCE AND PEACE IN MALAYSIA

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"Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed."

Constitution, UNESCO

Introduction

All that is good and bad begins in the mind. The possibilities that arise in the minds of men are so immense that there ought to be careful harnessing of it for the good of mankind and the world. Otherwise chaos reigns.

Technological and scientific advancement and the fight for survival and progress have resulted in an advent of divergent and contradictory values and ethics all over the world. A sense of urgency is created that calls for the inculcation of values in all that can help towards preventing and dispelling disunity and discord. Values and attitudes like tolerance, mutual respect and the love of peace and harmony become pre-requisites to maintaining social accord and solidarity, not only within a society but also beyond that society to the world at large. In view of this, it is logical that an avenue be created to ascertain the 'right'personality is shaped to meet the challenges ahead.

A plural society, and similarly the world, will either disintegrate or compartmentalise itself into competing or hostile sub-groups, if it is not countered and contained through a systematic, coordinated and constant check on it. One of the ways of doing this is by reaching and 'warning' the masses on a large scale through an organised and far-sighted system of education which is able to touch an individual from young.

The moulding of the mind of a young, impressionable child becomes then a matter of crucial importance given the fact that its potentiality is limitless. Education becomes the vehicle of intervention that ensures the development of the personality and character of an individual which has long-term benefits for the society in which it operates. Among other traits, the character that is desired should be one that is morally and ethically sound. It is such a character that promises a contribution to societal and global peace, solidarity and harmony. The code by which one lives is not only important to oneself but also to the lives of others.

Malaysia, at the crossroads of the route to technological progress in her Vision 2020, is working towards attaining industralised status by that year, yet not falling prey to the consequences and pitfalls of such a revolutionary move. The creation of a liberal society, tolerant of all customs, cultures and beliefs, with a population whose values are steeped in morality and good ethics, becomes a priority which stands side by side with industrialisation.

Furthermore, the Malaysian social, cultural and religious milieu desires the acceptance and tolerance of traditions, people and cultures that are different from what we assume to be the norm. In a multi-racial society, the eradication of prejudice and stereotyping becomes necessary, and our interaction should not be limited to our own ethnic boundary. Success in any aspect of life can only be achieved through tolerance and mutual respect. It would be logical to assume that the gains achieved within our nation can only spill beyond our boundaries to the world around us.

At the UN World Summit on Social Development held in Copenhagen, Malaysia's former Minister of National Unity and Social Development emphasised that:

> "Malaysia is committed to a vision of social development based on full respect for human dignity, partnership and international co-operation".
>
> 6 March 1995, New Straits Times
> Kuala Lumpur

Against this backdrop, all present policies and programmes take on a new and definite direction and purpose. Education which plays an integral part in national development becomes the primary underlying force that moves and pushes Malaysia's objective of producing a generation of knowlegable, skilled yet moral people to meet the challenges of the nation and of the world.

Values in the Teachers

> "One of the goals of education in Malaysia is to promote international peace and understanding in the individual through the study of other nations from the geographical, historical, sociological, economic and political perspectives and their relationship with Malaysia, and to sensitize individuals to issues confronting humankind and develop in them understanding and appreciation of international effort towards peace and co-operation."
>
> The Philosophy of Teacher Education
> in Malaysia, January 1982

To ensure that this objective is met, the Teacher Education Division (TED) of the Ministry of Education is entrusted with the task of producing quality teachers who are able to operationalise this objective towards the fulfilment of national ideology and aspirations.

According to the Deputy Prime Minister, Datuk Seri Anwar Ibrahim, the challenges facing teachers will become greater as the nation moves forward towards the 21st Century. In his speech at the launching of national level Teacher's Day, he emphasised that:

> "The biggest challenge facing the country's education system is to ensure it matches the high hopes and aspirations of Vision 2020. This can only be achieved through human resource development, intellectual endeavours and the inculcation of moral values in children."
>
> 17 May 1995, New Straits Times
> Kuala Lumpur

He stated that teachers should not take the importance of moral education lightly as it could undermine the education system as a whole.

In the light of this statement, there is a growing emphasis on the teaching of moral values in both teacher training and the school, consistent with the expressed aims of the National Philosophy of Education that is:

> "Education in Malaysia is a continuous process towards the development, in a holistic and intergrated manner, of individuals who are well-balanced intellectually, spiritually, emotionally and physically, based on a firm belief in God. These efforts endeavour to create knowledgeable, competent and responsible citizens who are of noble character and are capable of attaining self-fulfilment, as well as contributing to the harmony and prosperity of the society and the nation."

Teacher education courses are geared towards the effective implementation and realisation of the primary and secondary school curriculum which seek to operationalise the National Philosophy of Education. To this end the Teacher Education philosophy is built on. The objective is:

> "to produce a teacher who is noble in character, progressive and scientific in outlook, committed to uphold the aspirations of the nation, cherishes the national cultural heritage, ensures the development of the individual and the preservation of a united, democratic and disciplined society."

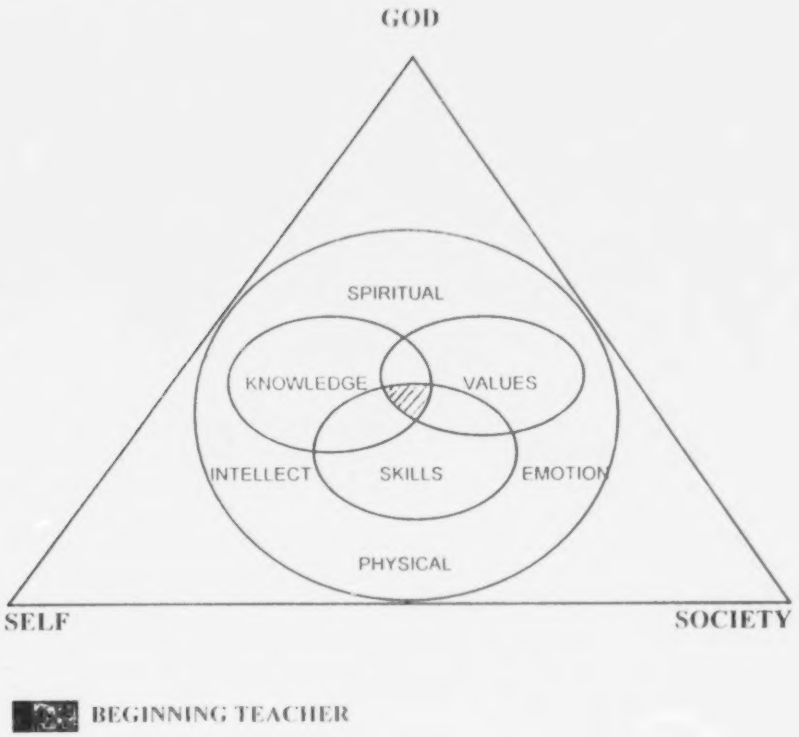
Innovative and creative ideas have emerged continually in teacher education to further enhance the development of such a teacher. For this reason, the teacher training programmes stress the acquisition of pedagogical knowledge and skills as well as the inculcation of positive values and attitudes like tolerance, caring for others, cooperation and a love of peace and harmony. We believe it is essential that the development of a noble profession lies not only in the acquisition of knowledge, but also in the fostering of both spirit and mind. It would be myopic to cater only to the professional needs of student teachers without taking into account their emotional developmental needs. It is this area of developing the 'self' to its fullest potential in relation to the needs of the profession and our national aspirations for a developed yet harmonious nation, which provides one of the greatest challenges to teacher education in the context of this country.

The importance of a good teacher cannot be denied because he/she has a great influence on children and tends to be a role model for them. A child more often than not models his/her own behaviour, attitudes and values on his/her teacher. As such, the personality of a teacher is of utmost importance if the objectives of the Philosophy of Education are to be realised.

Inculcating the right values and ethics in a student teacher is crucial because a teacher can only teach with conviction what he/she has already internalised and put into practice. Such a move demands understanding, effort, dedication and commitment. Content knowledge and skills may be acquired through learning, but values and attitudes, being complex, intangible and dynamic, can only be instilled through proper guidance and practice borne of strategic, systematic and creative planning of teacher education programmes. This is the uniqueness of Malaysia's teacher education policy.

The conceptual model of teacher education upon which our curriculum is formulated is shown below. The model clearly shows the importance of values alongside knowledge and skills.

CONCEPTUAL MODEL OF TEACHER EDUCATION



Another area of study, Critical and Creative Thinking Skills, helps towards the development of analytical reasoning, lateral thinking and making informed opinions and judgements. The training given ensures that trainees avoid making rash and baseless assumptions and judgements.

Subjects like Science and Local Studies, which include topics on Self, Family, Society and Nation, are vehicles that convey moral and social messages. Current for the environment, for the preservation of specific life-forms, for peace in warring nations and for the maintenance of economic amd political equity among others, highlights Malaysia's awareness and interests in global issues, stemming from a realisation of the need to live in harmony with humanity and nature.

In the third and final semesters of training, when student teachers carry out their teaching practice in schools, the development of their personalities as quality teachers is given further emphasis. Guidance for this purpose becomes the joint responsibilty of the school principal, school teachers, teacher educators and fellow student teachers.

The practice and imparting of good values to children are continually monitored and assessed during the practicum period and the student teacher is guided towards further refinement through reflection, self-evaluation and clinical supervision. This would prepare the student teacher for his/her role as exemplary teacher when he/she completes his/her training. The teacher becomes then the personification of positive qualities exemplified through his/her behaviour, language and actions.

Teaching Strategies and Practices

In the teaching and learning of all academic subjects, it has become imperative that student teachers be given opportunities to operationalise and internalise the values they have learnt. The spirit of sharing ideas, and portraying flexibility are more often than not acquired incidentally during the learning process. Student teachers become more sensitive to individual needs and interests and are more inclined to look for compromises when resolving issues.

Innovative and creative approaches and strategies used by the the teacher educator have created an avenue for the acquisition of good behaviour patterns. Collaborative and co-operative teaching and learning, experiential and discovery learning gives the student teachers the chance to learn through interaction in the classroom. Role play, simulation, brainstorming, group dynamics have become a common feature as learning becomes more student-centred. Task-based and problem-solving activities are also very much evident in and outside the classroom. There are also opportunities to hold seminars, forums and conferences, both on a small and large scale. The lecture method is being discouraged.

Assessment is no longer wholly examination-based. There is a move towards process-based coursework as a means of assessment, which also takes into account the attitudes and behaviour of the student teachers.

There is no doubt that much emphasis is given to the moral development of a student teacher through the teacher education curriculum. This is in view of the fact that the reponsibility of teachers does not lie solely in imparting knowledge to their students but more importantly in cultivating the desired behaviour patterns of tolerance, patience and mutual respect so necessary in a plural society if we are to maintain peace and harmony.

Besides compulsory subjects like Moral Education and Islamic Education in the teacher training curriculum which contribute directly to the development of moral values and desirable attitudes in teacher trainees, an indirect experiential approach to teaching and learning reinforces the acquisition and development of these values. Values are not learnt in isolation. The strategies used in and outside the lecture room seek to operationalise them in a meaningful way. Opportunities are given for practice and internalisation

The Training Curriculum

To develop the desired personality of a teacher trainee as discussed earlier, the cognitive as well as affective aspects of that person should be considered. How an individual feels results in an attitude which in turn influences his/her behaviour.

It would be ironical for a teacher with negative morals and behaviour to try and preach the opposite to a class of learners. Children tend to emulate and internalise the values of people they hold in high esteem. Behaviour and attitudes exhibited by the teacher become sanctioned norms.

In the pre-service training programme, academic components like Moral Education or Islamic Education are made compulsory for all teacher trainees. They are taught as distinct subjects aimed at developing and promoting good behaviour, values and attitudes, and to reinforce and enhance national ideologies and philosophies.

The curriculum in Moral Education aims to develop in student teachers an awareness and understanding of moral issues in the development of a national identity, and at the same time inculcate a sense of commitment towards the development and fostering moral values in those entrusted in their care later. It focuses on creating awareness of, and a sensitivity towards, moral issues within a multicultural nation. The knowledge that is acquired will be useful for peaceful living in any society or organisation. This component is not meant to be prescriptive in nature. Rather, it provides the training for making moral choices and evaluating options that lead to good behaviour.

In Islamic Education, trainees learn the meaning and significance of Islam, and how it can be applied to practical life situations. One of the emphases is practising acceptable and good religious values, and internalising them as the basis for decision-making in their daily lives. Student teachers are trained to be responsible towards God, society and the environment.

In both these subjects, the practice of tolerance and mutual respect is emphasised and encouraged. Prejudice and stereotyping are frowned upon, and contempt and discrimination eliminated. People who are guided by morals and religion develop a conscience. They will be more accepting of others and are more willing to be understanding without making premature judgements. They learn that the peoples of all nations in the world are inter-dependent and differences can be overcome through negotiation, compromise and peaceful means.

The values learnt in these two subjects are integrated in the Communication and Social Skills component which is also compulsory for teacher trainees. As the title implies, the demands made in this subject during interaction and communication include a willingness to listen, share and empathise. Trainees learn to develop a sense of collaborative and co-operative inter-dependence.

Hence, besides providing content knowledge, education is committed to raising the awareness of student teachers and promoting the virtues of patience, love, tolerance, etc. Such virtues, once internalised, would be duly exemplified and student teachers become role models to be emulated. Inevitably, equipped with methodological skills they have acquired training, they are ready to teach the very values they understand and practise.

Co-Curricular Activities

Positive values and attitudes are integrated within and across the curriculum. In addition, co-curricular activities and other programmes for self development contribute towards the attainment of such values.

Positive attitudes and behaviour are reinforced through participation in games, societies and unifromed bodies, which is required of all student teachers. These activities provide the route through which the spirit of team-building, good sportsmanship, fair play, socialising and maintaining harmony are fostered. These activities alsoprovidean avenue where, through interaction and working together, trainees learn, understand and accept differences in cultures and traditions that are found amongst the different multi-ethnic groups. Inter-personal relationships flourish within such social contexts.

Student teachers are also training in management and organisation, basic skills, officiating and coaching which are necessary to teach the activities mentioned when they graduate from teacher training colleges to start teaching in schools.

Incorporated into the co-curricular activities are requirements for participation in community service programmes which look into the welfare of the orphaned, sick and aged. The caring concept introduced in teacher training colleges allows for the development of compassion and love for the less fortunate and those we live and work with.

Additional Programmes

Opportunities for enhancing leadership qualities, collaboration and co-operation while working towards a common goal are given in the additional teacher education programmes planned specifically for such a purpose.

From 1980 onwards, a special one week Self Resilience programme, designed in the manner of an outward bound course, was made mandatory for all student teachers. This was later modified and called Outdoors Education to allow for the incorporation of enviromental study. This programme is aimed at developing and strengthening leadership qualities, discipline, tolerance, sensitivity, motivation and co-operation amongst student teachers, besides enhancing their level of fitness and resilience during physical endurance activities.

A Co-curricular Carnival is also organised annually whereby participants from all thirty-one teacher training colleges gather for a week of activities and healthy competition.

Student teachers also indirectly acquire the practice of caring for others through pastoral care provided through the mentor and tutorial system in the colleges. Groups of student teachers are assigned tutors who meet once a fortnight to discuss academic, social and personal issues. The aim is to encourage the development of rapport and understanding between tutors and student teachers. Peer support amongst student teachers is also encouraged through open dialogue.

Concluding Remarks

Malaysia's internal and external policies show that her people have a ready understanding of the importance of world peace, and a belief in tolerance and mutual respect. She has shown disapproval of practices like Apartheid which can disrupt and destroy a nation, and shown her support for humanitarian causes in Bosnia and Somalia.

To a great extent the country's achievements can be attributed to the system of education and teacher education. The system is continually upgraded in an effort to fulfill the needs and aspirations of the country and to promote and ultimately preserve peace among all nations.

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EDUCATION FOR PEACE AND TOLERANCE IN AFRICA: IMPERATIVE OF TEACHER EMPOWERMENT

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Introduction:

The concern for adequate social and political arrangements in response to the danger which the absence of peace in the world poses is not new to the United Nations. The first and second world wars are the major incidents that polarized the world into two camps. The two camps became a threat to world peace with the mutual suspicion of nuclear weapon advantage of one sided over the other. So, after the second world war, the greatest threat to world peace was the cold war between the west (mainly the US) and the East (mainly the USSR).

Thus, rather than abate our appetite for war, the second world war experience seems to have laid a permanent foundation for lack of peace. The experience of the war seems to have fueled the craze for the accumulation of atomic, bacteriological and chemical weapons of destruction, the development and maintenance of which has made warfare the mostly highly developed activity of twentieth-century human kind. The Vietnam war, the Indochina war, the Middle East wars, the war in Bosnia and the many civil wars in Africa have all combined to make twentieth-century the "bloodiest" in history. It is quite appropriate then to describe this century as the century of war.

Besides wars, the threat to peace on earth is also manifest in incidents of hijack, bombing passenger planes. Examples include the downing of an Iranian passenger plane, bombing of the PAN-AM flight 103 in 1988 and the recent bombing of the World Trade Centre in New York. The many instances of street violence, armed robbery, drug abuse and so on are indications of the absence of peace in our world. This threat to peace varies in degree from one part of the world to another. From Northern Ireland to Lebanon, down to Algeria and Sudan, the threat to peace has taken the form of religion masquerading in political garments.

In today's Africa there is a preponderance of wars and conflicts. These wars and conflicts have literally reduced human life on the continent to what Thomas Hobbes describes in his "state of nature" as "solitary, poor, nasty, brutish and short". The African problem is further compounded by a certain feeling of helplessness in dealing with these problems, especially in the search for peace. A critical analysis of these problems will, however, reveal that tolerance of all kinds has a role to play in these conflicts. This paper argues that education is a useful instrument for checking intolerance and breeding peace.

The African Predicament

While politics and religion have fueled war and abated peace at the global level, the case of Africa is unique and pathetic. Poverty, illiteracy and ethnicity have been the bane to peace in Africa. The absence of peace in Africa today is aptly recorded in the calligraphy of agony traced by refugees as they crossed and recrossed borders in search of peace. Ethnic and religious motivated wars have taken place or are taking place in Nigeria, Guinea, Uganda, Angola, Mozambique, Zimbabwe, Chad, Zaire, Sudan, Ethiopia, Somalia, Liberia, Sierra Leone, Algeria, Burundi and Rwanda. The millions of lives lost and the millions of refugees are indications of the devastation which warfare has wrought on Africa. The many refugee camps coupled with the many peace-keeping forces all over Africa point to the predicament of a continent in search of peace.

In spite of the efforts made in the search for global peace, especially in Africa, it may still be argued that peace has remained a mirage. This is due largely to intolerance and to institutional deficiencies. If we take institution as "a patterned network or system of interrelated rules [---] which provides a set of guidelines for social behaviour and structures" (Dubey, et al, 1979:83), then the central question is: which institutions are capable of sustaining the on-going search for peace in Africa?

Although a number of institutional frameworks may be developed, it is the position of this paper that appropriate educational packages and processes constitute a veritable medium for promoting and sustaining the much desired global peace especially in Africa. Because education is still at its inchoate stage in Africa, this paper goes to the root to assert that teachers must primarily be empowered to use education as a veritable instrument for peace-making and peace-keeping. The empowerment of teachers is imperative for the further empowerment of learners with a sense of confidence in their own experiences and perceptions, with a sense that they control their world and with the basic moral and intellectual tools to start working towards a peaceful world.

What Type of Education?

When we identify education as a useful instrument for teaching tolerance and peace in Africa, we should hasten to specify what type of education. For the purpose of this paper, let us make a distinction between two kinds of education:

"education for enslavement" and "education for empowerment"

Education for enslavement is what Paulo Freire refers to differentially as "domestication", "banking", "dehumanizing" etc. Education in this sense is meant to serve the interests of political actors or leaders at the expense of ordinary people. This type of education reduces both educators and learners to mere "instruments: in the hands of selfish politicians and military dictators. The curriculum is manipulated to serve the particular interests of politicians. In this respect, education is expected to be socially and politically neutral. It is mechanistic and didactic. It reduces both educators and learners to onlookers in their world.

Empowering education, on the other hand, seeks to equip both the educator and the learners with the necessary intellectual and moral powers to create knowledge. As authors of knowledge they are in a position to read and understand not only books but also social, economic, political as well as religio-cultural realities of their world. Education, in this sense, opens the "eyes of the mind" to the realities of everyday life. Education within this rendering sets both educators and learners free from lies, manipulations, incompetence, selfishness etc. of political and military rulers. Hence, this type of education liberates as well as empowers. It is this liberating and empowering education that we establish as an instrument for peace and tolerance in Africa, as indeed, the world.

The Danger of Neutral Education

Depending on its nature and content, education has been described as a veritable instrument for heralding and sustaining peace in any community. Education, in its broadest sense, can mean the whole gamut of an individual's life experience, that is, what happens to a person from birth to death. In the opinion of Fafunwa (1983), education in its broad sense refers to all efforts, conscious and direct, incidental and indirect, made by a given society to accomplish certain objectives that are considered desirable in terms of the individual's own needs as well as the needs of the society where the programme is based.

While education readily suggests itself to peace, it is pertinent to note, however, that the mere practice of education in a given community does not automatically lead to peace in that community. In this respect, education for its own sake cannot achieve just any objective a community has. This raises the issue of relevance in education. The issue of relevance is significant because education may be a means for liberating human minds and a source of intellectual energy for resisting oppression on the one hand, but on the other hand, it may also be a means to mould, control, and contain intellectual liberty (Baylies and Bujra, 1990). Thus education can be used as a double-edged sword. It can be used to empower or dispower, to liberate or enslave, to propel or retard progress. As to whether education is used to empower or disempower, to breed peace or war depends on its content and form. The content and form of education in Africa has, for the most part been limited to what Freire (1992) refers to variously as "domesticating", "banking" and "dehumanizing". Domesticating education emphasises neutrality in education such as learning is separated from the immediate environment of the learner. Such education, Freire contends, is meant to strengthen the status quo. Rather than empower, it disempowers both the learner and the educator and puts them at the mercy of political actors.

What is true of education in the general sense is more true of teacher education. When teachers go through domesticating education they are "obliged" to continue to perpetuate mechanistic education. This type of education cannot empower and cannot be the means for the much needed peace in Africa as indeed the world. Since no education system can rise above the quality of its teachers, the issue of teacher empowerment becomes an imperative in the drive to empower learners to transform the world from war to peace. It is in this respect that teacher education can no longer remain neutral. For teacher education to remain neutral is to confine the situation of the teaching profession to simply that of giving instructions, a messenger of sorts. What today's world requires is an education that will cultivate the ability for critical thinking in students. The teacher's task thus becomes that of educating and stimulating students. For the teacher to be able to carry out this function effectively, there is a need for teacher empowerment.

Empowering Education

Any education that aims to empower must be rooted in the social, political, economic as well as the religio-cultural realities of the society. Thus, the matter of teacher empowerment has to be located within the larger frame of liberating education. Liberating and empowering education as suggested by Paulo Freire (1974) cannot afford to be neutral. As he puts it:

> We should not think about education without thinking about concrete power structures, concrete dominance relationships, concrete patterns of production and distribution of resources of all kinds within a given society. For education is also a political reality.

The issues of war and peace are political realities of our world. It is within the context of this reality that education is regarded as an avenue to peace and tolerance. It is also within this reality that the teacher becomes a political educator. The central task of the teacher as a political educator is to empower learners to read and write their own reality by encouraging them to think critically about the world which is submerged in wars and to teach them awareness of their role as authors of peace and tolerance. If the teacher is to empower, then the teacher must be empowered.

Toward A Liberating Pedagogy For Teachers

In most African countries education has always been a victim of political manipulation. Selfish and inept leaders understand and fund education as a way of advancing and protecting their political interests. It is thus in pursuance of their political interests that political leaders consider education as being useful. The implication of this is that rather than use education for individual and collective goals, it is used to transmit the virtues of institutional authority and an unquestioning respect for the nation.

In order to pursue this agenda, politicians fashion hidden quality in the curriculum which gradually makes both teachers and learners "captives" of political class. It is this hidden quality in the curriculum that the political class uses to impose the "culture of silence" in education. This hidden element in the curriculum makes it work against learners, teachers, and the society and their interest. To ensure that the hidden element of the curriculum is well executed, the teacher is "co-opted" to work for the interest of the political class. The teacher thus becomes an authoritarian who helps the power structure, the status quo, to impose their directives on learners. Consequently, teachers are shaped as reactionary educators who help to sustain mechanistic education and to make education work against the interests of society. This has been the plight of education in most of Africa today.

What is true of education generally is true especially of teacher education. Consequently, teachers who graduate from teachers' colleges are more conformists. Within this rendering teachers are trained to separate education from politics and to mystify reality. Teachers within this frame cannot empower because they too are disempowered.

The call for the empowerment of teachers is a call for a liberating pedagogy for teacher training. A liberating pedagogy, especially in the works of Paulo Freire is one which links education to social progress. In this respect, education becomes a political process. Through this process people are educated about political realities of their society. Thus, the content and process of education must be political in order to empower. The task of the teacher here is to teach learners to read and write their own reality by encouraging them to think critically about their world and to play their role in it as active liberators.

This enjoins the teacher to employ dialogue which leads to consciousness-awakening. In dialogue, teachers learn from their students. This underlines the assumption that knowledge is not merely produced in the heads of experts, curriculum specialists, school administrators, and teachers. For teachers this implies being sensitive to the actual historical, social and cultural conditions that contribute to the forms of knowledge and meaning that students bring to school (Freire et.al. 1987:15). This type of pedagogy "relates language and power, takes popular experience seriously as part of the learning process, combats mystification, and helps students to record the raw experience of their lives". (Ibid:20). This type of pedagogy empowers both teachers and students with a sense of confidence in their own experiences and perceptions, with a sense that they can gain control over their destiny and with the rudimentary tools to start working towards a just, a peaceful and a tolerant world.

This is the type of education which Africa needs for teacher empowerment. It is this type of liberating pedagogy that can equip teachers with the intellectual ability and the necessary moral incentive to open students' eyes to the reality of a world wrapped in war and devoid of peace. This is the type of education that is necessary for teacher empowerment as a precondition for teaching peace and tolerance.

Liberating education, in the sense of education for peace, is achieved when learners and teachers are aware of their responsibility as creators of knowledge and values. This awareness makes them invulnerable to the dangers of ethnic and tribal sentiment which selfish politicians and military dictators use to breed intolerance and suffocate peace. As future leaders and responsible citizens, empowering education equips learners to shun intolerance, to create and keep peace and to make independent decisions. Besides, learners who are critically aware can "educate" their illiterate parents on the true situation of the political and economic realities of their world. A knowledge of true situation of things is most likely to also set such parents free from political manipulations.

Our thesis therefore is that for education to play the necessary role in teaching peace and tolerance, teachers must be empowered to lead students to unveil the reality of their world. This is especially necessary in Africa whose social landscape in dominated by war and the absence of peace.

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FROM CONFLICT TO TOLERANCE : CRITICAL READING

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1. Foreword

This text was written to be read through in about fifteen minutes and, then, discussed.① Moreover, it was written from a **historical discoursive standpoint**. So, although presented as a formal unit, it begins and ends elsewhere, referring back and forth to others, as well as to other **language practices,** where meanings are produced and negotiated under specific conditions.

By referring to its own standpoint and conditions of production, this paper aims at introducing the key expressions related to **critical reading**, closely identified with the comprehension movement inscribed in the title: **from conflict to tolerance**.

But as there are many concepts and definitions to be clarified, examples could not be missing. There should be meaningful references to people from many different parts of the world. It means that we really need a *common language* to communicate with, and the only way out seems to be the "*announcement and invitation*" to this meeting.

That is the reason why this text will try to approach its theme and topics. Though primarily concerned with the second topic, this approach implies a relational analysis, so as to grasp the meaning of the event as a whole.

Therefore, a sort of discourse analysis will focus on: (a) the theme itself; (b) values as the central word; (c) tolerance, understanding and peace as target values; (d) the verbs used to express the work on values: "develop, engender, teach, promote, foster, and exemplify"; (e) the movement from conflict to tolerance; and (f) critical reading as the ultimate ability aimed at.

Through the above mentioned discourse analysis, this paper intends to **exemplify critical reading** as: (1) a contextualized (historical and situational) language practice; (2) an issue related to curriculum as a whole, and not a mere methodological device; and (3) a set of strategies to improve teacher education in the present global context.

2. Basic Assumptions

As far as schooling is concerned, the importance of **reading** is taken for granted, although there seems to be no consensus on what reading is and why students are asked to read.

As for the latter, language teachers usually take reading for interpreting: to understand the *likely* meaning of; to place a particular meaning on. Other teachers tend to identify reading to learning stated information from print or writing. Anyway, two aspects should be stressed: (1) reading is generally taken as language teachers' task; and (2) theoretical models vary from paraphrasing to negotiating meaning.

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The concept of reading as social negotiation of meaning (Barreto, 1994) implies the integration of: (a) theory and practice; (b) form and content; and (c) reading and text production. In a broader sense, it includes connections between: (1) the historical context and the pedagogical practice in schools; and (2) curriculum models and guidelines to improve concrete learning contexts.

Pedagogical practices imply the production of meaning, in which the process and the product are more than the two sides of the same coin. Therefore, critical reading is to be related not only to the different "places" where speakers stand in each social hierarchy, but also to the relative positions made possible by specific **conditions of production**.

Since socially grounded, "places" are to be related to equality/inequality. Exceptions can be pointed out, but they just confirm the rule. In short, **inequality does make a difference**, mainly when compared to its post-modern version: equity.

Equity refers only to "positions": the relative places where someone is or stands in relation to other people, objects, etc. in many different situations, including the special cases in which, it is used as a principle of justice.

Anyway, both equality/inequality and equity influence and are influenced by implicit or explicit **discoursive rules,** such as: what can be said, by whom, from where, to whom, how, etc. These rules point out another assumption : language practices as action and behavior. Words are not the opposite of action, since at least they have **effects** on action and behavior. Quoting Bakhtin (1990, p.14), "words are the arena in which contradictory social values are inevitably in conflict."

Because language is inextricably linked to power, discourse, the historical instance of the former, not only has political and cultural dimensions, but also is socially regulated so as to grant the production and circulation of a particular meanings, within hegemonic frameworks.

There is always a set of institutional practices, accepted and rewarded, so as to keep limited patterns of discourse, usually linked to "authorized interpretations" and **understanding.** When psychologically grounded, understanding is taken for "empathy": the capacity for sympathizing, seeing from another's point of view. In other words, it is a very strict concept to resist any social analysis.

Historical discourse analysis provides theoretical and critical tools to disrupt this regulating process, by exploring the ways linguistic surface functions to convey desirable meanings. Therefore, it may also provide pedagogical guidelines to improve reading skills, by pointing out to the production of different meanings and to the comprehension of competing standpoints. That is to say that **comprehension** (as a social as well as a cognitive process) **can be taught** and it is assumed as a way out, as far as the movement from conflict to tolerance is to be comprehended - "the need for critical educators to fashion a discourse in which a more comprehensive politics of culture and experience can be developed" (Giroux, 1988a, p.87).

In short, to avoid both deterministic and relativistic post-modern patterns, critical reading is defined in relation to two other concepts : **conditions of production** and **standpoint**, regarding specific time and space: concrete societies, where knowledge, culture and language do intersect.

3. On Global Context

One should argue that inequality is an old-fashioned concept, no matter whether related to specific societies or among countries, since the "cold war" has come to an end, the so called "real socialism" seems to be dead. etc. But inequality, like History, is not a mere word to be erased from chalkboards.

Nowadays, as far as inequalities and differences (cultural, religious, ethnic, sexual, etc.) are concerned, two contradictory movements must be considered: (1) a multicultural one, suggesting a global connection to cultural diversity, which is partially enhanced by media and technology; and (2) the danger of fascism, represented by new conservative pressure groups, more aggressive and politically savvy, oriented toward religious fundamentalism (Garcia, 1993).

The only accepted economical-political system includes variations in (neo) liberalism, which is supposed to: (a) encourage and lead to a wide general knowledge, including possibilities of self-expression, and respect for others opinions; (b) support and allow *some* change in political and religious affairs; and be, on the other hand, neither close nor very exact in interpreting rules. Summing up, it is supposed to be "liberal".

But the very theme of this Assembly has been defined "in view of the persisting problems of social injustice and violence affecting many parts of the world", stressing that 1995 has been declared the United Nations Year for Tolerance.

4. On Target Values: Tolerance and Global Peace

From a historical discoursive standpoint, this paper assumes that the more words are used, the more the "ideas, objects actions, etc." they represent or stand for are absent. That is to say that "tolerance and global peace" are missing. Besides that, it is to be assumed that they cannot be attained by means of psychological concepts, no matter how good "values" can be. Practice seems to be the key word, even though values include principles, standards, and ideas about the worth or importance of qualities which are accepted by particular groups.

Principles are specially important, since they refer to high personal standards of what is right or wrong, used as a guide to behavior. Nevertheless, they cannot be treated as if they were synonymous. There is an undeniable distance between them: behavior does not always reflect a persons set of principles. Moreover, they are limited to individuals.

Standards, as levels or degrees of quality considered proper or acceptable, refer to what is established, familiar or widely used. On the one hand, they are closer to social practices. On the other hand, there seems to be a longer distance between standards, specially the established ones, and the way people act.

Last, but not least, the specific values to be developed (harmony, human rights and responsibilities) are not to be related to any particular group, because their ultimate aim includes the very different groups all over the world : the eventual attainment of global peace.

Cultural and linguistic differences are basic. In the last sentence quoted above, for instance, there is a remarkable one regarding the meaning of the word eventual. While in English this adjective means "happening at last as a result", in Portuguese it refers to something "accidental": happening by chance, not by plan or intention.

5. On Different Meanings

Back to the basic assumptions and to the ways linguistic surface functions to convey meanings, it is important to stress that: (a) **comprehension**, being more inclusive, is a way to overcome understanding; and (b) **practice** does represent a step beyond values.

Both comprehension and practice imply knowledge of the different meanings conveyed by the key words and issues: tolerance and peace. Then, it seems valid to look up these words in the dictionary, mainly if it is a contemporary one.

According to the *Longman Dictionary of Contemporary English*, **peace** includes: (1) state of freedom from war; (2) freedom from civil disorder; (3) calmness: freedom from anxiety or troubling thoughts; or freedom from unwanted noise or activity: "peace of mind"; (4) "at peace" in a state of quiet or calm (as an eufemism for **dead**) ; (5) "hold one's peace" : to remain silent even though one has something to say; and (5) "make one's peace to": to settle one's disagreement with.

Tolerance stands for: (1) the willingness to accept or allow behavior, beliefs, customs, etc., different from one's own; (2) the ability to suffer pain, hardship, etc. without being harmed or damaged; (3) the amount by which the measure of a value can vary from the amount intended, without causing difficulties; and (4) the degree to which a cell, animal, plant, etc., can successfully oppose the effect of a poison, drug, etc. It is also toleration, when specially related to religious beliefs or practices that are different from those recognized by the state.

On the other hand, to define the senses in which these words are used, it is necessary to refer back to the last, but not least, basic assumption of this text: **power, knowledge, culture and language do intersect.**

In order to give a meaningful example, it is important to take a related key word : **authority.** It includes: (1) (a position that gives someone) the ability, power, or right to control and command; (2) a person or a group with this power or right, especially in public affairs; (3) a paper giving this power or right; (4) power to influence; and (5) a person, book, etc., whose knowledge or information is dependable, good, and respected.

It must be pointed out that the second topic of this meeting is entitled: *Empowering Teachers and Teacher Educators to Teach the Values of Tolerance and Peace,* where empowering means giving power or authority to those teachers to teach (develop, engender, promote, foster or exemplify) these target values.

As for this paper, values cannot be discussed without referring to specific time-space. Besides that, teachers will do a better job if they **exemplify the ways these values can be put into practice**: if they not only illustrate by example, but also act so as to be an example of. What does it mean? First of all, being tolerant to criticism, so as to avoid contradictory behavior. Second, and above all, by trying to teach specially those who are intolerant and irresponsible, whose actions and behaviors may be detrimental to the attainment of global peace.

Again, from a historical discoursive standpoint, this paper cannot avoid criticizing the sense of exclusion attached to the use of "all" in the very theme of this Assembly. Doubtlessly, it is easier to teach good students: the ones who have already mastered the basic skills related to any topic. Doubtlessly, too, bad or poor ones need much more "help".

That is the reason why **conflict** is to be dealt with. "Being at peace" is not enough. "Holding one's peace" depends on how long a person or a group will remain silent. Besides that, silence must be faced at as **tolerating** and/or **resisting**.

Therefore, by avoiding conflict, schools (as well as any other institution will only contribute to an artificial kind of peace - the one that is related to the danger of war - not to any multi cultural movement directed to new comprehension patterns.

6. Critical Reading as a Movement from Conflict to Tolerance

To be coherent with what has been said up to this point, this paper must take into account the different meanings for critical: (1) of or being a moment of great danger, difficulty or uncertainty, when a sudden change to a better or worse condition likely - a crisis; (2) providing a careful judgement of the good or bad qualities of something; and (3) finding fault, judging severely.

Very special attention should be drawn to the assumptions of the second and the third meanings: the possession of the right answers. As for this paper, **right answers are unacceptable**, since they are either related to a singular truth, or to general and abstract consensus. The only contribution this paper intends to give is **a way to formulate good questions**: from a historical perspective, without excluding competing standpoints.

So, critical reading is an expression that can be read as: (1) an activity, in this case reading itself, that has reached a critical stage; (2) a careful judgement of the good and bad qualities of reading materials: their ideological dimension; and (3) an inclusive (comprehensive) language practice, in which conflict can be dealt with, although not necessarily resolved.

All these readings do make sense, although the third one is to be taken as an important synthesis. In other words, critical reading refers to a regular and repeated exercise in order to do "something" well : communicating, sharing or exchanging information, beliefs, etc. It stands for **dialogue situations** : the exchange of ideas and opinions, specially between countries or groups, whose positions are opposed. In short, it is negotiation of meaning.

It has been stated (cf. Foreword) that critical reading could not be reduced to a methodological device. It is high time this paper cease to denounce restrictions on reading. And its new movement must begin by pointing out the connections between global and specific contexts, as well as making explicit references to other texts related to the topic (Marx, 1957).

Context is a key word to critical reading, in so far as the latter is to be taken as a *contextualized language practice*. Context here includes both the historical and situational ones (Barreto & Leonardos, 1995) : reading texts and approaches to reading form and content as a unit) and their effects on educational programs and curriculum issues.

As for curriculum, within this paper's limits, Cherryhollmes (1987, p.297) gives an important contribution: "Curriculum, in part, is a study of what is valued and given priority and what is devalued and excluded".

As for **reading texts** and **approaches** to **reading**, the following quotation is central to critical reading:

> "...treating the text as a social construct that is produced out of a number of available discourses; locating the contradictions and gaps within an educational text and situating them historically in terms of the interests they sustain and legitimate; recognizing in the text its internal politics of style and how this both opens up and constrains particular representations of the social world; recognizing how the text works to actively silence some voices; and, finally, discovering how it is possible to release them from the text possibilities that provide new insights and critical readings regarding human understanding and relations" (Giroux, 1988b, p. 205).

Back to the target values, it is worth stressing/that **no one can be really tolerant towards the unknown**. Therefore, reading materials should be as diverse as possible, including all legible and available texts, from the written ones to those produced by the combination of words, images, etc. In short, **everyday texts.**

Textbooks present unacceptable restrictions. First of all, they consist of specially constructed materials, generally as expensive as simplified, in order to become more "didactic" - dull, boring and old-fashioned (Wunsch, 1994). Second, they tend to be full of "distortions, stereotypes, and omissions" (Garcia, 1993, p.31) regarding ethnic, cultural and gender/sexual differences, as the result of external pressures concerning the political dimension of curricula: conflicts, negotiations and attempts at rebuilding hegemonic control. Third, they have been studied from unreliable standpoints, in which content, form and use are kept apart. According to the above mentioned author (p. 35): "studies to date have concentrated on the content rather than on the use of the textbook".

To make this long story short, textbooks cannot be so up-dated as media and technology materials, tending to become as meaningless as unfamiliar and, what is worse, to remain as a token of the authoritarian pedagogical discourse: they are supposed to contain the answers to any questions. Answers are to be trusted because based on reliable source of information and evidence, leaving no room for discussion as a way to comprehension.

Critical reading requires authentic, diverse, meaningful, and familiar texts, not only closer to the students' daily lives, but also to what is going on outside schools limits. Texts which " provide regular opportunities for readers to discuss their reading with the teacher and with one another" (Fielding & Pearson, 1994, p. 64).

We do need texts in which different voices and standpoints can be identified, such as the "same" pieces of information in various newspapers. As far as **ideology** is concerned, there seems to be no better way to avoid universalizing a particular interpretation than external pressures being treated as curriculum materials.

Differences and inequalities are to be made as clear as possible. Teachers and students are required to **comprehend why and how differences are historically produced and negotiated**. That is the very difference between what Gura (1994, p. 40) describes as learning "tolerance through collaboration" (working together for a **special purpose**) and what Fielding and Pearson (1994, p. 64) mean by "*cooperative learning*" (working together for a **shared purpose**).

Finally, critical reading cannot be seen as a work to be done by individuals, be them language teachers or not. It is not a lonely task, but a curriculum issue. All teachers should be responsible for teaching students how to comprehend texts and contexts. Cooperative teaching is needed if education aims at moving from conflict to tolerance, towards global peace. Perhaps many conflicts will not be solved. But, at least, they will be faced. And, doubtlessly, as it is said in the third topic of the invitation to this Assembly, they are to be resolved collectively.

1. If the full paper reached the 20-page limit, it would take much more time to be read and leave little room for discussion. So, I have tried to distinguish between core and additional information, so as keep the former in the main body of the text and to include the latter as endnotes.

   It must be added that every text is written to be read. Imaginary readers do play a role in text production, as well as in reading, when the real ones establish a sort of dialogue with the former.

2. Not so comprehensive as a discourse analysis can be, but anyway focusing the *corpus* as a constituent part of the task.

3. Comprehension is closely related to the power of including: "a term of wide comprehension". The same goes for the word "sense", as compared to "meaning". "In a sense" stands for what is considered from only one point of view (interpretation as well as understanding). "In every sense" includes all meanings of a word. Finally, "making sense" does not refer only to clear meaning, but also to a course of action.

4. It should be noticed that dictionaries usually refer to critical thinking and writing. One could say that critical reading is missing, although it may be considered a kind of text production.

5. Whenever a sentence is referred to, the text to which it belongs (its textual context) is mentioned. Sometimes, and this happens to be a case in point, the reference does imply agreement with the quoted text as a whole. The chosen sentence fits in with this text, but it is important to mention that its "original" context is produced from a competing standpoint: the so-called post-modern one.

6. This long quotation is due to the connections between what Giroux refers to as the Discourse of Textual Analysis and the definition of Critical Reading presented in this paper. Again, the act of quoting does not imply acceptance of Radical (or Critical) Pedagogy as a whole, which is grounded on Hegel's idealism.

7. Gura's "Human Mosaic Project", by transforming this image into physical reality, consists a modular, ever-expanding monolytic work of art : drawings of persons from different ethnic groups put together, so as to acknowledge and celebrate "the human qualities common to all people" (p.40). The work suggested by Fielding and Pearson aims at three educational goals: (1) changing teacher-students interaction patterns; accepting personal interpretations and opinions; and (3) embedding strategy instruction in text reading.

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VALUES EDUCATION IN MALAYSIAN SCHOOLS : STRATEGIES FOR EMPOWERING TEACHERS AND TEACHER EDUCATORS

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Introduction

When launching the national celebrations, the Deputy Prime Minister of Malaysia, Datuk Seri Anwar Ibrahim reminded teachers that the biggest challenge facing the country's education is to ensure it matches the high hopes and aspiration of Vision 2020. He went on to say:

> This can only be achieved through human resource development, intellectual endeavours and inculcation of moral values in children. (New Straits Times, 1995, p.1)

With the inculcation of moral values assuming centre stage again, teachers, being the agents, are reawakened to this rather important responsibility. As quoted by Carr (1993, p. 193)

> Values are inherent in teaching. Teachers are, by the nature of their profession, 'moral agents' who imply values by the way they address pupils and each other, the way they dress, the language they use and the effort they put into their work.

Why this sudden return to values in particular, one would be tempted to query? As Cherry (1995) says of the American situation, that, in the old days, teaching children about good values and character was a part of the American school curriculum. However, in the late 1960s, moral education gave way to "rationalisation" and children were taught that what was right for one person may be wrong for another. As a result, simple problems like noise-making and littering developed into serious concerns of drug and alcohol abuse, teenage pregnancy and gangsterism. But in the last decade, character education has begun to make a comeback. In America, as in many other parts of the world, educators are bringing back the good old values to combat the growing tide of student aggression and self destructive behaviour (Sunday Star, 1995, p. 25).

It is becoming more apparent that, as problems of a social and moral nature increase, more are led to believe that, at the core, lies the cause of value erosion. As the world becomes a global village, more positive steps are being embarked upon to bring about a "values awareness" or "values reawakening" not only for realising the desired visions of nations but also for world peace. One such effort, as evidenced by the recent launching of a bilingual Malaysia - Australia children's book titled, Kangaroo Jack and the Queen of Sheba is a definite channel of exposing children to cross-cultural differences to help them develop tolerance. Of further importance, such an effort could shed light on the prevailing ignorance and inaccurate portrayal of both societies (New Straits Times, 1995, p. 7).

Writing on neutrality and commitment in teaching moral and social issues in a multicultural society, Singh (1989), aptly quotes from Strawson (1961):

> ... it is a condition of the existence of any human community, that certain expectations of behaviour on the part of its members should be pretty regularly fulfilled : that some duties....should be performed, some obligations acknowledged, some rules observed .... the sphere of morality...is the sphere of observance of rules, such that the existence of some such set of rules is a condition of the existence of a society.

In the context of Malaysian schools, teachers are expected to implement values education via teaching the values in the subject matter, conducting co-curricular activities as well as creating a positive school climate by acting as models of values. In short, teachers are to be both proactors and reactors of values in Malaysian schools.

Inherent in all this is the question of teaching values, particularly at a time when there is more conflict than conformity in the system. With this in mind, a small survey was mounted to ascertain from teacher trainees in the final phase of their postgraduate Diploma in Education program at the Faculty of Education, University of Malaya, some issues related to the teaching and learning of values and how this was later conveyed by them in the subject matter in the classrooms. Given the present focus, values education is here to stay and therefore as "moral agents", teachers and teacher educators have a major role to play and it is the strategies that would empower these agents to execute their role more effectively that this paper is concerned with here.

Methodology

Sample

In this case, the authors decided to follow their own methodology mentee groups during teaching practice from January to April , 1995. A total of 22 teacher trainees were involved in this study. Seven were Teaching of English as a Second Language (TESL) first method trainees and fifteen were Economics first method trainees.

Instrumentation and procedure of administration

The instrument consisted of a five-page questionnaire divided into two sections. Section I was concerned with the trainee's own comprehension of the values to be taught in the subject syllabus, the values they had difficulty comprehending, reasons for their difficulty in comprehending the values listed, how the teaching of these values could be improved during the training period and how the trainees proposed to include the values in their future lessons. Section II of the questionnaire related to the classroom and the pupils' comprehension of the same list of values, the values the pupils had most difficulty comprehending, reasons for this and how trainees and regular teachers could make the inclusion of values in their lessons more interesting and meaningful to everyday life. The validated questionnaire was given to the sample included in the study and collected personally by the researchers. This was followed up by a more indepth interview of four trainees (two Economics first method and two TESL first method) based on their responses in the completed questionnaire. An interview schedule comprising eight questions was used.

Findings

Table I

Teacher trainees own comprehension of values

Values	Always comprehend (%)	Sometimes comprehend (%)	Did not comprehend (5)	No response (%)
Compassion	45	55	x	x
Self-reliance	45	50	x	5
Humility	55	13	32	x
Respect	64	32	4	x
Love	64	36	x	x
Justice	64	27	9	x
Freedom	45	45	9	x
Courage	64	36	x	x
Cleanliness of Body and Mind	41	55	4	x
Honesty	82	14	4	x
Diligence	73	14	4	x
Cooperation	91	4	4	x
Moderation	36	50	14	x
Gratitude	41	59	x	x
Rationality	82	18	x	x
Public Spiritedness	45	32	14	9

Table 1 presents the respondents' comprehension of the values to be inculcated in the subject matter they teach, in this case in Malaysian secondary schools. Of concern is the percentage of trainees (32%) who found the value of humility difficult to comprehend. Of the total number of respondents to this particular value, 23% of Economics first method trainees found they had difficulty in understanding humility in the context of the subject matter. Other values as stated by the respondents with which they had difficulty include, moderation, public spiritedness, justice and freedom. The interviews revealed that the trainees primarily had difficulty in relating these values to the subject matter owing to the conflicting issues to be resolved. Overall, the respondents had little difficulty comprehending the other values listed.

This is probably better evidenced in Table 2 which lists those values the respondents in this study indicated as most difficult to comprehend. Interestingly, the values include humility, moderation, gratitude, public spiritedness, courage, freedom, justice and self-reliance, to highlight a few in that order. From the breakdown of the total percentages obtained, it was found that the Economics first method trainees had most difficulty comprehending values like humility, moderation, gratitude and public spiritedness, whereas TESL first method trainees stated values like freedom, justice and cleanliness of body and mind.

Table 2

Values Teacher Trainees Had Most Difficulty Comprehending

Values	Total (%)
Compassion	4
Self-reliance	14
Humility	36
Respect	4
Love	9
Justice	14
Freedom	18
Courage	18
Cleanliness of Body and Mind	14
Diligence	4
Moderation	27
Gratitude	18
Rationality	9
Public Spiritedness	18

Table 3 presents the summarised reasons as forwarded by the respondents in this study. Uppermost in the list is their failure to link values to the subject (41%). 14% had difficulty in understanding the values. Another 14% stated personal versus social expectations as a reason for their difficulty in comprehending the values. Insufficient exposure to linking values to practice during training was mentioned by 14% of the respondents. 9% had difficulty in relating theory to practice and finally about 4% countenanced resistance in accepting and practising the values.

Table 3

Reasons For Difficulties In Comprehending The Values

Reasons	Total (%)
Failure to link values to subject	41
Difficulty in understanding the values	14
Personal versus social expectations	14
Insufficient exposure to linking values to practice during training	14
Difficulty in relating theory to practice	9
Resistance in accepting and practising the values	4

Following on from the reasons for difficulties in comprehending the values, the respondents were also asked to suggest how the teaching of these values could be improved during the training period. The following is a summary of the suggestions given by the respondents in this study.

- Incorporation of values into lectures through use of examples from current issues and personal experiences of trainees.

- Provision for tutorials, group discussion, opportunities and freedom to express own opinions and questions to stimulate their thinking.

- Lecturers themselves should set examples by practising what they preach and emphasise some key values which are crucial to trainees' general development.

- Values should be taught directly in relevant topics.

- Values to be taught in Psychology.

When asked as to how the respondents propose to include the values in their future lessons, the suggestions were as follows:-

- through the indirect approach;
- through examples and indepth discussion;
- through encouraging pupil's participation in discussions;
- through the direct approach vis-a-vis telling or highlighting the values in the lesson;
- through activities, for example, games, storytelling, role playing and problem solving;
- through teacher modeling of the values; and
- through small group discussion.

Section II of the questionnaire focused on the pupils' comprehension of the values. As shown in Table 4, the respondents in this study reported that their pupils had difficulty in comprehending values like humility, moderation and public spiritedness especially in Economics. By and large the respondents were of the opinion that their pupils did not have too many difficulties in comprehending the values in general. It would be interesting to speculate at this juncture as to whether it was the pupils who really had difficulty with the values listed or if it was the trainees' own difficulty in being able to reflect satisfactorily these values to the pupils through the subject matter?

Table 5 further reinforces the respondents' response to the question regarding those values that their pupils had most difficulty comprehending. The values include self-reliance, humility, moderation, freedom, public spiritedness, justice, gratitude and rationality.

Table 4

Pupils Cosprehensias of Valves

Values	Always comprehend (%)	Sometimes comprehend (%)	Did not comprehend (5)	No response (%)
Compassion	32	64	x	x
Self-reliance	14	82	4	x
Humility	36	41	23	x
Respect	55	41	4	x
Love	50	50	x	x
Justice	9	77	9	4
Freedom	23	68	9	x
Courage	50	45	4	x
Cleanliness of Body and Mind	32	59	9	x
Honesty	50	45	x	4
Diligence	45	55	x	x
Cooperation	68	27	4	x
Moderation	27	55	14	4
Gratitude	27	63	4	x
Rationality	32	59	9	x
Public Spiritedness	27	50	23	x

Table 5

Values Teacher Trainees Had Most Difficulty Comprehending

Values	Total (%)
Compassion	4
Self-reliance	36
Humility	32
Respect	14
Love	4
Justice	23
Freedom	27
Courage	9
Cleanliness of Body and Mind	4
Diligence	9
Cooperation	14
Moderation	32
Gratitude	23
Rationality	23
Public Spiritedness	27

The respondents in this study were also asked as to why their pupils had difficulty in comprehending these values. The reasons put forth by the respondents have been summarised to read as follows:

Difficulty in getting pupils to talk about values-unfamiliarity, therefore, more concerned with written work and grammar in the English language classroom.

- Values are abstract and pupils lack maturity.
- Socio-economic status and religious background.
- Subjectivity of the meaning of value terms leading to confusion.
- Values taught not practised in class owing to lack of seriousness among pupils.
- Problem of direct relationship between values and Economics.
- Lack of motivation to practise values.

- Lack of awareness.
- Inability to appreciate the usefulness of values taught.

Finally, to the question of how the inclusion of their lessons could be made more interesting and meaningful to everyday life, the respondents in this study made the following suggestions.

- Using specially designed lessons according to topics.
- Organising games to inculcate values.
- Using everyday examples and current issues.
- Using problem solving techniques.
- Using simulation activities.
- Using group discussion.
- Using media.
- Varying teaching strategies.
- Having the teacher as an example.

Strategies for empowering

Based on the data collected and further information gleaned from the interviews, a number of issues surfaced from what was a "taken of for granted" chore of filling in their record books, only to satisfy the bureaucratic requirements of record book keeping. It was of little surprise when one of the interviewees mentioned that she was told by the senior teachers in the school to "just write in" the values in the record book. The thrust of values education and an inadequately informed and prepared teaching corp have only caused confusion and uncertainity. Given the present circumstances it dawns apparent that not only do the classroom practitioners need enlightening but also the classroom practitioner educators. Some such strategies for empowering client groups in the chain of agents would form the focus here.

Teachers

- Teachers' own understanding of the values to be included in the curriculum would have to be ascertained. This aspect could form the focus of in-service courses for already serving teachers and as rightly pointed out by the trainees, values could also be included in the Education foundation courses component in teacher training programmes. Teacher special interest groups and networking would also contribute to discussions within peer groups and with some expert facilitation from time to time.

- Teachers to indulge further in reflective practice in order to link values to content and to effectively convey the message in teaching and learning situations

- Teachers modeling of values as an integral part of teacher training programmes as well as continuing teacher development provision.

- Teacher resource materials on values education and incorporation in all relevant subject matter to be provided to classroom practitioners through the resource centres via the distance mode to reach all and not a select few.

- Teachers need to be motivated to in turn motivate their pupils. Going back to Strawson (1961), if values are to be a condition of the existence of any human community, then certain expectations of behaviour on the part of its teaching corp should be regularly fulfilled.

Teacher-educators

- Teacher educators to endeavor to create the right climate during training to enable trainees to better grasp the values concepts and to link values to subject matter.

- Teacher educators to focus more on values and not merely address values in passing, leaving the trainees responsibility of attempting to link values to content.

- Teacher educators to model values and not create a barrier between themselves and trainees. Trainees interviewed were of the opinion that the value love could be a stronger ingredient in the recipe of teacher training.

- Teacher educators interest groups and networking would help to shed light on the sorts of issues to be addressed nationally, regionally and globally, as we move towards the world concept and universalism.

Research and development in values education should be more vigorously addressed at all levels more holistically.

Conclusion

By the very nature of the teaching profession, teachers and teacher educators at all levels should be committed to values education. They should consciously, whether directly or indirectly, include values in their professional work if all the hopes and aspirations of creating an ethical Malaysian society in a developed state are to be realised by the year 2020.

Having focused on teachers and teacher educators in no way excludes the other agents like the home, peer groups and society, to list but a few. Repeatedly raised during the interviews were issues like conformity and, in many cases, a highly rigid school culture often seen in conflict with certain values. In conclusion, as pointed out by Carr (1993 p. 206) :

> "The approach to thinking about values and their communication which I have characterised as communitarian because it acknowledges the nature of values as principled commitments which are formed and rooted in human affairs and practical ways has no more power than liberalism or paternalism to assist devising those of limited moral sensibility finding their way into teaching."

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NOTIONS OF LITERACY AND CULTURAL AWARENESS FOR STUDENT TEACHERS

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Introduction: The Background

In recent years there has been a renewed interest in the study of a language in relation to the culture that comes with the language or to the culture of the group, community or society that uses that language predominantly. As early as 1985, McCroarty and Galvan had noted that "one of the most significant developments for the field of language instruction has been the recognition of the close relationship that exists between language and culture" (p 87). They had in mind specifically the context of second language teaching. However, in plural societies, such a cross-linguistic/cultural interest for the purpose of increasing cultural sensitivity and understanding should bring about important (positive) social consequences through fostering greater social cohesion. In this context, then, literacy assumes a role that goes beyond the skills of reading and writing to that of personal development and cultural enrichment. This paper deals with literacy in such a context and with the relationship between literacy and culture.

In Singapore①, it would appear that literacy issues are centred primarily around the teaching and learning of English, which is the medium of instruction in education and the language of wider communication in administration and industry, while the question of values education and cultural transmission is associated with the mother tongues in a multi-ethnic community. Chinese (and the spoken form, Mandarin), Malay and Tamil (or one of several Indian languages② are offered as languages in the school curriculum, from which students make their appropriate choice of one to be studied as a second language or even two with the third as an additional language. In brief, ideally a student leaving school will have competence in English and a command of his/her mother tongue (both oral and written) - in essence, this is the bilingual education policy as practised in Singapore.

The logic and wisdom of this bilingual education policy can only be understood in the context of a new city-state that could have been plagued by inter-ethnic rivalry and hostility, when it gained complete independence in 1965. The adoption of English, seen to be politically neutral- as the main medium for administration and schooling, was an important strategy making for communicative integration, among the major ethnic groups. Cultural integration, in the sense of building a national Singaporean identity out of a diversity of ethnic cultures, was a long-term goal but it is recognised that such integration is best built on inter-ethnic cultural understanding awareness, and, where appropriate, consensus. At the same time, a growing competence in English among the younger population not only makes the Western world (i.e., its institutions, ideas, and publications) more accessible, but also the local milieu more vulnerable to influences from the main intellectual and technological centres in the West. While openness to ideas is a good thing for both institutions and individuals, however, at the individual level there must be a way of filtering out those ideas and values not consistent with local norms.

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① English, Malay, Chinese and Tamil are the four official languages, with English being used extensively in education and administration and in the marketplace.

② These include Hindi, Punjabi, Bengali, Gugerati and Urdu.

Finding an appropriate response to Western influence, which inevitably affects local attitude and behaviour, is a problem faced by many non-Western countries, but the situation in Singapore was seen to be a little different. As Brig-Gen Lee (1989) put it, "Singapore's problem is: how to be cosmopolitan, but yet not be rootless; how to have an open mind and be forward and outward looking, but still keep a clear sense of identity and self-confidence?" The solution, Brig-Gen Lee added, was in building a strong sense of Singaporean identity, a "characteristic ethos and spirit of a people".

At the same time, while Singapore aims for a single unified society, sharing common values, it also allows for, and in more recent years encourages, cultural diversity, recognising that each ethnic group is distinguished from the others by its unique language, culture and tradition, which adds to the richness of what would be a national culture. Brig-Gen Lee (1995) was very explicit when he said: "Each community has to feel that it has all the room it needs to express its identity and culture. It must not feel hemmed in by the others, especially by the majority Chinese community". Therefore, from this point of view, the cultures of the main ethnic groups are complementary and contribute to the larger national culture.

Purpose of the Paper

It is this relationship between language and culture which provides a major focus for this paper. Given the growing significance of literacy in English, which implies more than just a functional proficiency in the language for many students, we believe that the instrumental role of English can also be made to serve cultural ends. Given the primary purpose for studying and keeping one's mother tongue (MT), it would seem that the existing bilingual policy places too much attention on one's own culture and less attention on the other cultures in the community. One of the commentators on the local scene, Gopinathan (1974), believed that while English education and literacy may have produced a more deculturalised population, it is more racially integrated and has the best results in terms of breaking down racial intolerance.

The purpose of this paper is to consider how the teaching of English can be more consciously used to bring about a higher level of literacy (as distinct from functional proficiency) and also create greater cross-cultural awareness. The paper is structured in three parts. The first part discusses the findings of a research study aimed at understanding the notions of literacy in the teaching and learning of English in Singapore and how these findings have implications for the development of a national identity (or identities). The second part reports on the practice of teaching a course for creating cultural awareness among student teachers, drawing partly on the findings of the research mentioned earlier. The third part of the paper examines the relationship between literacy (and bi-literacy) and cultural understanding in a setting like Singapore's.

Part I - An Ethnographic Study of Language Education

The second author of this paper carried out a four-month ethnographic study of language and literacy education in a primary five classroom in a Singapore school which is reported in Cheah (1994). The study was aimed at finding out the notions of literacy that inform English education in Singapore, the effects of these notions on literacy practices and the implications of these notions for the development of an ethnic and national identity based on English. The study was concerned with both literacy and cultural issues.

In examining the educational context for the study, Cheah (1994) looked at how the new 1991 English Language syllabus had evolved over the years from a grammar-based syllabus to a skills-based one, which largely characterised the 1982 version. At the time of the study, the 1982 version, "grounded in grammar and a rigid structural framework" still carried a lot of influence with teachers as the 1991 syllabus was at that time just being implemented at the lower primary levels. The notion of literacy as a list of skills to be mastered has been disseminated in the instructional materials used in schools and has strongly influenced the way English was taught. In contrast, the 1991 syllabus as conceptualized is more pupil-centred and although the notion of "literacy has moved from being purely skills-based to one that includes the exploitation of the written word as a tool for thinking" (Cheah 1994:117), it has not completely accepted literacy as a cultural tool that it is (Cheah 1994: 118). The cultural dimension of language learning remains the province of the mother tongues.

The class Cheah chose to study was a small one (n=22) with an ethnic mix parallel to that of the general population. It was in one of the so-called "neighbourhood schools" situated in a public housing estate, and this makes the selected school representative of elementary schools in Singapore, most of which are found in housing estates which in Singapore cater to the housing needs of more than 80% of the population. The school principal welcomed the study and the teacher of English in the selected class was confident enough of her abilities not to be threatened by the observer's presence and her status as a university lecturer. Cheah chose the role of a passive observer for good reasons but she involved the class teacher in her research and shared all her field notes with her.

The 1991 English language syllabus is thematically organised, and during the period of observation, seven themes were covered in class; they were "Caring and sharing", 'World famous stories", "World famous people", "Local customs", "Crimes", "Endangered animals", and "Important events in history". According to the syllabus, "no comprehensive knowledge of the contents" is required of the children as the theme merely provided the "vehicle" for language practice (Cheah 1995:7). This was to avoid over-teaching of factual information in the language classroom, but this practice also resulted in limited engagement with the ideas presented.

Box I presents a short excerpt from a long transcript of a lesson about local customs, in progress in the primary classroom being observed. As it turned out, Meiling didn't get the answer right on the difference between *Hari Raya Puasa and Hari Raya Haji*. As is typical of most classes in the neighbourhood schools in Singapore, the P5 class comprises a mix of pupils from the main ethnic groups, with the teacher herself from the Indian community. The rest of the lesson was to take the class into a discussion of the main differences between *Hari Raya Puasa and Hari Raya Haji*, but the discussion did not get beyond the observable superficial differences. As a researcher/observer, Cheah (1995:9) commented on this episode, "Granted that a thorough knowledge is not required in these classes, the main issue remains the sort of information, and perhaps more than that, the sort of issues that need to be raised during such discussions. Indeed, time after time, in all the lessons and discussions that I witnessed [in this class], no attempt was made to identify the major issues to be talked about, so much so, that the discussions were often superficial, leading to no new generation of knowledge, no new insights and no new understandings of the topic".

Box 1
An Excerpt

T (teacher) : Richness and prosperity, OK. (T writes on the board.) What about picture 2? What do you think? (To Harry) I hear your voice but I am not going to call you. Angie?

Angie: *Hari raya* (day of celebration in Malay].
T : *Hari raya*. There are two types of *hari raya*, what kind of *hari raya* is this.
Meiling : *Haji.*
T : *Hari raya ......*
Class: *Haji.*
T : What's the difference between the two types of *hari raya*? Do you know? (Meiling raises her hand excitedly.) (To Meiling) You know? May be the Malays can enlighten us? *Hari Raya Puasa, Hari Raya...*
Class: *Haji.*
T: *Haji*, yes. What's the difference between the two *hari rayas?* Malay students? Nasir, Ani, Junaidah, Nurhayati?
Meiling : I know, teacher.
T: Oh, you know. OK, tell me.

Nonetheless, there were two interesting points about this classroom episode. Firstly, according to Cheah (1995: 10), it was a "lesson in cross-cultural education, for this is the only time in the curriculum that students from the different ethnic groups get to talk about the different ethnic cultures". While these matters may be discussed in the mother tongue classes, there would be no input from pupils from the other ethnic groups. Secondly, despite the fact that the teacher tried to establish, unintentionally perhaps, what Rosaldo (1985:26-28) has called "cultural borders" [to Meiling: "you know?"], these borders were crossed by Meiling and others. Border crossing, culturally speaking, is an interesting feature of the Singapore classroom.

Another feature observed in this classroom would be best described by Rosaldo (1989:207) as: "human cultures are neither necessarily coherent nor always homogeneous". This was captured in another episode reported by Cheah (1995:12). The episode was centred around a discussion on superstitions, specifically about the practice of not having a mirror facing one's bed. This discussion drew contributions from pupils of the other ethnic groups who claimed similar beliefs and practices in their own cultures. This criss-crossing of cultural experiences led to Cheah's (1995:11) observation that "these border crossings have implications for the forging of a common consciousness among the children and suggest that the process of culture creating is actively going on in this classroom".

In this primary five EL classroom, then, Cheah (1994:173) found that the EL lessons offer the teacher and pupils many opportunities to talk about our way of life, our beliefs and our values besides learning how to use a language. However, the idea of literacy as demonstrated in this classroom remained rather narrowly conceived. In summary, Cheah (1994) observed two notions of literacy being emphasised: one was directed towards competency in examinations, and the other was more pupil-centred and activity-based, representing an approach central to the idea of personal development as embedded in the 1991 English language curriculum.

Part 2 - An Elective Course on Literacy and Cultural Awareness

It is clear from Part I that the EL teacher is expected to be some kind of cultural resource in addition to being a linguistic one and is also, willingly or not, a social broker (see Murray 1971) or culture broker (Cheah 1995), or even a cross-cultural mediator (see Bochner 1982), a point to be more fully discussed in Part 3 of this paper. It was precisely this concern with what was happening in the EL classroom and the new demands being made on the teacher that the first author decided to offer a one semester course on Education, Literacy and Culture Learning. This course recognises the enabling aspects of our community's historical, political, economic and cultural experiences, and hopes to make young prospective teachers more sensitive to the issues of language, literacy and culture in multicultural Singapore. In particular, cultural awareness is seen as part of personal growth. It was also hoped that the course would orientate students to the thinking that the curriculum, especially one on language and literacy, is inevitably shaped by not only what goes on in the classroom but also what is happening outside it. So, it was common practice for the course lecturer to bring to class recent census reports, feature articles and news items appearing in news magazines and local newspapers as a basis for class discussion, tailoring the course to the basic needs of young prospective teachers. Stated as objectives, the purpose 'of the course is made explicit 'in Box 2.

At the same time, the sociocultural context provided an excellent impetus for the course. After having made considerable progress in the material well-being of the nation, there is now much interest in the arts and in the community's cultural heritage. There has been a rapid build-up of a cultural infrastructure, with the provision of a National Arts Council and the National Heritage Board. The National Heritage Board comprises what were previously the National Museum, the National Archives and the Oral History Department. There will be a network of museums, starting with the proposed Singapore Art Museum, the Asian Civilisations Museum and the Singapore History Museum. A national arts centre will be realised in a few years' time with the construction of The Esplanade: Theatres on the Bay. There is already a Malay Village which serves as a showcase of Malay cultural heritage. Sometime this year, the Chinese Heritage Centre was officially opened on the site of the former Nanyang University, with a mission to carry out research on the ethnic Chinese overseas. In a multicultural setting like Singapore's, the question of cultural identity is an intriguing one, and it has more recently re-engaged the minds of academics and leading politicians. At the opening of the Chinese Heritage Centre, the Minister for Information and the Arts found it necessary to state and reassure the public that "it is important that we separate the political idea of China from the cultural idea of being Chinese" *(The Straits Times,* 18.5.95). There was therefore an external legitimacy for the course, which was aimed at fostering in student teachers a better understanding of the complexities and the dynamics of a multicultural society.

Box 2
Objectives of the Course

- To provide student teachers with a conceptual framework to understand the relationship between literacy and cultures.
- To provide a framework to help student teachers relate understanding of their own culture to other cultures.
- To help student teachers with ways of applying their cultural awareness to what they do in the EL classroom.

The course was one of several electives offered within the two-year programme leading to the Diploma in Education, a qualification which serves as an entry requirement (together with good 'A" level grades) for teaching in local primary schools. The class was culturally mixed, made up of 9 ethnic Chinese students, 6 Malays and 3 Indians. They were all being trained to teach EL among other subjects like mathematics, science and social studies.

Course content was based on the main concepts of literacy and culture (see Fig. 1), and also related concepts such as biliteracy, enculturation, and acculturation. There was obviously a need for cross-cultural awareness among student teachers prepared for teaching in multicultural classrooms, who more than anybody else should respect and be sensitive to the customs and beliefs of other ethnic groups. As McGroarty and Galvan (1985) have put it (albeit with reference to a different context), "prospective teachers should understand and accept the notion of cultural relativity, i.e., that cultural 'norms' are societal conventions, that these conventions develop arbitrarily over time, and they are subject to the same evolutionary influences as language". The meanings of literacy and culture were discussed with contributions from different students. It was generally agreed that literacy in this day and age went beyond the mechanics of reading and writing to the ability to participate in the social, political, and intellectual life of a community. Culture was defined to include the way of life of a community, its values, beliefs and norms, as well as the artifacts that express the emotional, aesthetic, and intellectual dimensions of that society (see Fig 2). The concept of core values representing the identifying values of a nation was discussed with reference to an official document (Singapore 1991) published recently and publicly debated. Discussion of the relationship between thought, language and culture provided some kind of theoretical framework for later discussion sessions. The question of identity (ethnic, cultural, national etc.) was a difficult concept to explain as it covers different facets of social life, and the identity of different groups has evolved over the years. Questions which directed discussion at both group and class levels included those on culture and bi-literacy, the notion that English as an international language is culturally neutral, the link between home and school languages, and the role of textbooks/school readers as transmitters of values and culture.

Figure 1
Relationships among the main variables in the course

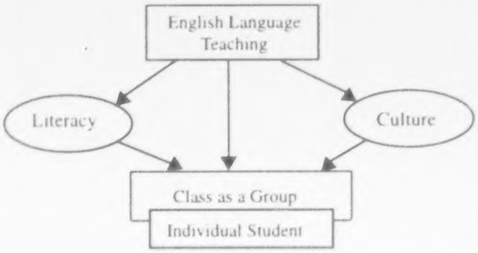
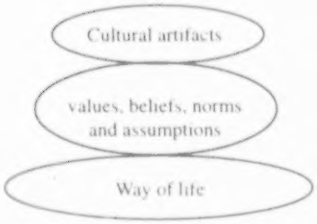

English Language Teaching
Literacy
Culture
Class as a Group
Individual Student

Figure 2
Dimensions of a Culture


Cultural artifacts
values, beliefs, norms and assumptions
Way of life

There was a class project to encourage collaborative group work. For the class project, the student teachers were required to form groups to examine the role of language textbooks in the development of literacy and in the inculcation of social and cultural values. This project was conceived on the understanding that, by and large, school children's main and early contact with literacy and culture would be through the readers they use in elementary school and this provided a strong reason for examining these readers, as supported by Freebody and Baker (1985:382) who observed, "Little attention has been paid to the role played by school texts in the induction of children into the ways of thinking and knowing embodied in the culture of schooling".

Towards the end of the course, students were required to write up their discussion as an individual assignment and expand on their views of the textbook(s). They were advised to choose different sets of textbooks for examination.

One set of basal readers for primary schools that the students examined was the *Primary English Thematic Series* (PETS), based on the 1991 syllabus. One student (Michelle) who examined the series found that the notion of literacy in the lower primary levels was principally one of oral fluency. She explained, "Emphasis is given ... to listening and speaking. From the first units on, pupils are encouraged not only to listen intelligently and talk to the teacher but also to one another". Another student, quoting Ferdman (1990), saw the lower primary readers as providing "stepping stones from oral, conversational conventions of communication to those which apply in a written, literate context". Yet another student (Noor A'shikin) who examined the same series noted that at the upper primary levels "the reading programme in PETS aims to foster pupils' interest in books and encourage them to become habitual readers, reading books for pleasure and for information. Shared reading, guided reading and independent reading are approaches through which literacy is acquired... Writing is a natural extension of speaking and reading. Opportunities for writing exist in many different situations throughout the materials in PETS"'. Nonetheless, student commentator (Sau Lai) said that the notion of literacy as interpreted in the PETS series was rather "narrow" - "literacy is not viewed in a broader perspective whereby it can be extended to things beyond the classroom". What she meant was that literacy was seen only as language proficiency acquired to master classroom tasks and pass examinations.

On the matter of values in PETS, Noor A'shikin added, "some of the general values are depicted through communicative functions [in] establishing social relationships ... like greeting and thanking people [which are quite different in the different languages used in Singapore], extending, accepting or declining an invitation. Values are also taught indirectly through stories.., for example, an Indian boy helping a Chinese boy who had hurt his leg". Another student (Darren), also commenting on PETS, was a little more critical - he said that it has "a content that is not local enough... [for example] pictures are drawn in a Western context, i.e. [with] blond hair, cottage houses. This is not to say that it is totally devoid of 'local' drawings. However, in a course that takes up a significant, proportion of curriculum time, we felt that these representations were few and far between".

Other students looked at the *New English Series for Primary Education* (NESPE), a set of readers published in the early 1980s. One student (Huay Ling) found that the early stages of NESPE (i.e., primary one and two), like those in the newer series, were based largely on conversation or oral literacy. The readers, she found, "serve to reinforce the correct use of grammar in speech and help children to internalise such language rules as they talk...... She added, "family values, moral values and basic social relationships are embedded in the content of the topics and these are... induced in the pupils as the teacher talks about them".

One other set of basal readers was *Sari Bahasa* in Malay, examined by a group of Malay language students. One of them (Norasikin) thought that, in these readers, literacy learning was aimed at grammatical accuracy in the use of Malay. For example, the first reader for primary one introduced many basic structures of the language and a basic vocabulary, which resulted in some ambiguity as to whether the series was intended for non-Malay students who choose to study Malay as a second language or Malay students whose MT is Malay and whose understanding of the language would, even at that stage, be much stronger than what was implied. Nonetheless, Norasikin thought that the teaching of values through the special choice of vocabulary was an important contribution of these textbooks: "A very large proportion of the text seems to deal with events set in the context of the child's immediate family [and the vocabulary shows it] (e.g., 'ibu' [mother], 'ayah' [father], 'nenek' [grandmother] and 'datuk' [grandfather]), with 'ibu' most frequently used".

In summary, the student teachers found, in the language readers they examined, an emphasis on mastering linguistic skills. Desirable values, to be transmitted, are embedded in the instructional materials, and there is obviously a deliberate attempt to bring about cross-cultural awareness in the English language classroom. Generally, there was a suggestion from the student teachers that it would be beneficial for some readers to move away from a dependence on adapted materials to a more liberal use of local materials.

Part 3 - Literacy and Culture: Teachers as Social Brokers

We think it is vital that prospective teachers should see literacy education (as intended in the 1991 EL curriculum) as being more than just acquiring a number of language skills for passing examinations and for vocational competence, which is in itself important but not adequate in this age of mass media and advanced technology. To quote Ferdman (1990:188), who makes a fine distinction between *becoming* literate and *being* literate, "*Becoming* literate means developing mastery not only over processes, but also over the symbolic media of the culture - the ways in which cultural values, beliefs and norms are represented. Being literate implies actively maintaining contact with collective symbols and the processes by which they are represented. Thus literacy goes beyond superficial transactions with a printed or written page and extends into the ability to comprehend and manipulate its symbols - the words and concepts - and to do so in a culturally prescribed manner".

Interest in the relationship between literacy and culture in language pedagogy has largely evolved from the contrastive analysis position (e.g., cross-linguistic interference) to the legitimacy of "basing English teaching on the norms of 'native speaking' cultures" (see Scovel 1994:208). The place of a native-speaking culture in second language learning (particularly the learning of English in most countries) has become an issue.

It is clear from the study of pragmatics that no language use is culturally neutral. Cultural assumptions are usually implicit or even unconscious in the way a language is used. While it is possible to learn a language (e.g., English) in purely functional terms, it would not be so in the case of English in Singapore. English is the main language of communication and education, and what use is made of the language goes beyond functional literacy or instrumental mastery to that of reflecting social processes and the literature and the arts of the country. There is already a growing body of creative writing in English. Pragmatics and sociolinguistic studies of English in Singapore has, to quote Carr (1994:152) in a different sociocultural context, "dismantled the notion of language as a neutral tool innocently engaged in the work of conveying meaning". A host country to English, according to the Alptekins (1984:15), "runs the risk of having its own culture totally submerged, and thus imposes restrictions in educational and cultural domains to protect its way of life"'. The political leadership in Singapore is conscious of this likely problem and acted to provide a language policy which requires school children to study their mother tongue(s) in addition to English. In sum, then, the EL teacher here has to be aware of the cultural overtones of English, the cultural assumptions of his own mother tongue and the cultural conventions of his own students which can be quite different from those of his own.

So, at a time when we are more conscious of influences from abroad that come with the language (English), the media and the technology and more sensitive to the cultural differences among the ethnic groups in Singapore, it is important to recognise that the EL teacher is a crucial factor in bridging whatever cultural differences there are in a multicultural classroom. He would be among what Bochner (1982:29) has called "mediating persons" - people "who have the ability to act as links between different culture systems bridging the gap by introducing, translating, representing and reconciling the cultures to each other", as the teacher in the classroom episode had done (see Box 1). Another term used by Murray (1971:24) for such a role was "social broker" - a role being played, as Murray (1971:24) saw it, by the bicultural (bilingual) person in Singapore, "who communicates regularly with persons in two (or more) ethnic groups by virtue of being a member of both". Murray (1971:24) stressed that this role would be defined by "his structural opportunities to communicate, and not by the content of his communication"'. The EL teacher is in that position, structurally speaking, as the Singapore school today in a national school system is distinctly a "broker institution".

Conclusion: The Implications

While the substance of this paper has been drawn from what takes place in a typical EL classroom (the micro-level as it were), the implications deriving from what was observed have significance for the larger issue of social integration in Singapore (the macro-level). The first implication has to do with EL teaching itself, which should take the cue from the revised 1991 EL curriculum to move towards achieving literacy rather than merely language skills training. The second implication is that the EL teacher, to be an effective social broker or mediating person, has to be properly equipped with some basic knowledge and a proper understanding of, and sensitivity to, the different cultures in Singapore, and also with an appreciation of the theoretical and intellectual aspects of nation building. The third implication is that perhaps the best place to begin, as far as teachers are concerned, is in teacher education. While it would not be necessary to return to the social awareness strategies of teacher education programmes of the 1960s, some effort at fostering, cultural awareness should be worth considering. This leads to the fourth implication, which is that more attention should be paid to the cultural content in the readers used by school children since they provide for many children the most direct contact with literacy and the multicultural nature of Singapore society.

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PROMOTING BETTER UNDERSTANDING OF TEACHERS AND PUPILS

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Introduction

We need teachers who are reflective inquirers, always conscious of and trying out innovative ways to meet the needs of students and to help them learn, develop and adapt to the pressures and stresses of modern day living and education. Curriculum action research, a process of reflective inquiry that is aimed at improving curriculum practice (and policy making), has the potential of involving educational practitioners (and policy-makers) as researchers (Sim, 1994). It is equally important for student teachers learning to teach to be reflective inquirers. It is easier for teachers and student teachers to practise and develop reflective inquiry if they are immersed in the process collaboratively with teacher educators who are researchers (Ferrer & Leong, 1991). Their in-service development programmes stressed the development of pedagogical intelligence among teachers in reference to a reflection-practice paradigm. The importance of working together - in collaborative planning, design, validation of intervention teaching/learning materials and strategies by teachers and teacher educators cum researchers-proved most helpful in promoting reflective inquiry in the context of classroom practitioners' particular concerns.

Basically, the teacher educator cum researcher should also be a reflective inquirer trying to understand the processes involved, and helping student teachers learn to teach and in-service teachers further develop professionally. Collaboration, and the sharing of ideas and research findings among teacher educators and practising teachers, will undoubtedly promote better understanding and contribute to improvements in teacher education and teaching and learning in the classroom. This paper describes efforts to encourage collaborative reflective inquiry among student teachers on teaching practice and practising teachers, and how these efforts brought about a better understanding of classroom learning-teaching situations, of the cognitive-metacognitive and affective components of the learning and teaching events, and of better understanding by all stakeholders of learners and teachers.

In this UNICEF year of tolerance and peace, better understanding of students by teachers and of teachers by school administrators and supervisors, can contribute toward a more peaceful and healthier learning and working environment for all, especially children. In Negara Brunei Darussalam, an abode of peace, there is already a general acceptance by all of tolerance and peace in the country, and in the classroom. Culturally, the people in Negara Brunei Darussalam are patient, tolerant and peaceful, although the pressures of external and internal influences are creating stress. This stress is partly due to the effects of an increasing population, foreign work force and cultures, and the strife for excellence within the country. It becomes increasingly important to be able to deal with these stresses and not succumb to them, and to maintain and foster an abode of peace. It is important to maintain and sustain such an environment as the country modernises and continues to grow and prosper. The place to inculcate and nurture these virtues of patience and tolerance is in the classroom, and the people entrusted with this responsibility are the teachers. Teachers can contribute to the all-round development of a younger generation adaptive to ever-changing global influences, and capable of sustaining and fostering the virtues of tolerance and peace which are enshrined in the country's culture, such as consideration for others, sensitivity to others' feelings, and sharing and caring for others.

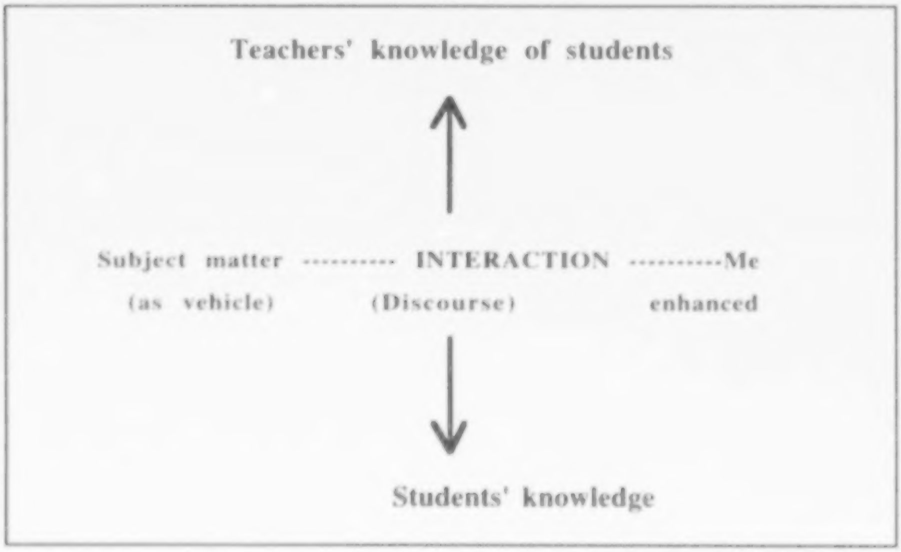
The teaching-learning process

Classroom interactions, discourse and learning activities can tell us a lot about whether teaching is addressing the cognitive needs and metacognitive needs of students, and whether the learning environment is conducive to learning. A pre-requisite for improving student knowledge in a constructivist perspective is for teachers to gain insight into the existing knowledge of students (Steffe & D'Ambrosio, 1995). Duit and Confrey (1995) adding to that, suggest that subject matter is the vehicle for interaction to enhance metacognition. When classroom learning conditions are too stressful to students, the effects may be negative. Figure 1 shows the key roles of classroom interactions and discourse that determine conceptual understanding and enhancement of metacognition.

Baird (1992) discussed how factors that influence the extent of effort, achievement and satisfaction for teachers in their teaching and for learners in their learning are interpretable in terms of level of challenge. These factors can be classified under two components, that is, the cognitive-metacognitive demand component and the affective interest component. A balance between the two components determines a particular level of challenge which in turn influences their level of involvement and nature of outcome. Among the major features of a teaching-learning event that interact to influence the cognitive and affective components of challenge are:

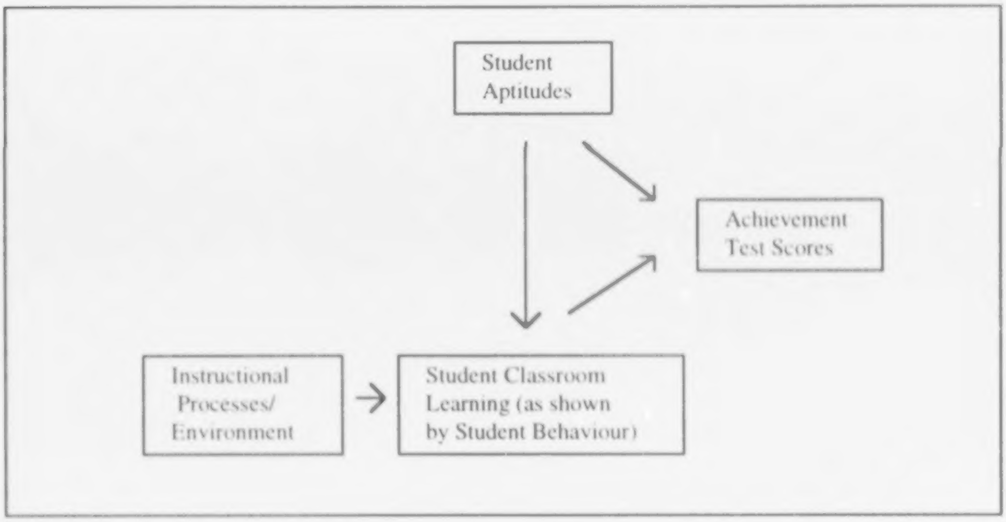
- Opportunity for active involvement in the process, and
- Interpersonal (teacher-pupil and pupil-pupil) features of the teaching-learning context.

Figure 1. Key roles of interactions in learning


Teachers' knowledge of students
Subject matter ---------- INTERACTION ----------Mc
(as vehicle)
(Discourse)
enhanced
Students' knowledge

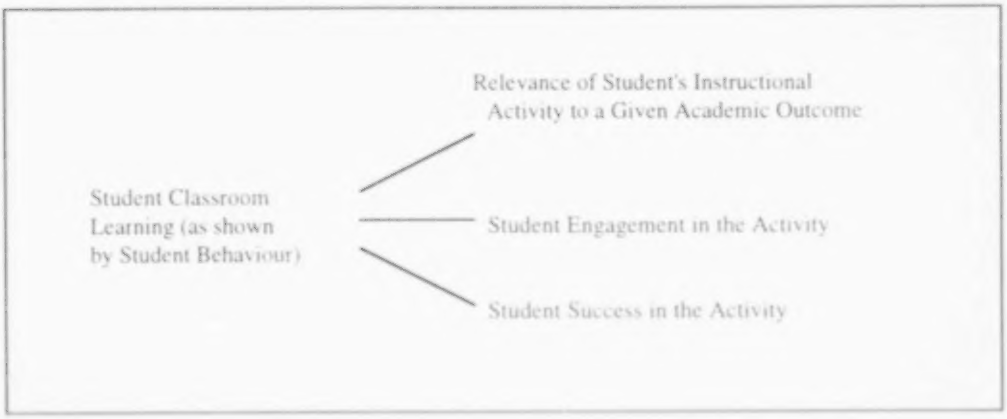
Opportunity for active pupil involvement in classroom learning and interpersonal rapport influence the level of challenge that helps to raise the effort of pupils, their achievement and satisfaction. Likewise, teachers maintaining choice and control over pedagogical strategies (although in collaborative reflective inquiry with others) and the interpersonal interactions of researcher, teachers and pupils, shape the challenges to raise the efforts of the teachers, the relevance and quality of learning activities, and their own satisfaction.

Figure 2. Causal Model of Teaching and Learning by Fisher et al.


Student Aptitudes
Achievement Test Scores
Instructional Processes/ Environment
Student Classroom Learning (as shown by Student Behaviour)

Models of teaching and learning are similarly discussed by Anderson and Burns (1990), including the 1978 causal model of Fisher et al. containing four main concepts (Figure 2). The primary concept to be predicted from, or explained by, the others is the achievement test score which is especially emphasised in the Asian region. Rather than hypothesising that instructional processes directly affect achievement test scores (as would be true within the context of the original process-product model), instructional processes affect achievement test scores only to the extent that they affect student classroom learning (as shown by student behaviour). Achievement test scores, as well as student classroom learning, are affected by student aptitudes. Student classroom learning is measurable in terms of relevance of activities to student learning needs and outcomes, and student participation and success in the learning activities (see Figure 3).

Figure 3. Structure of the core concept 'Student Classroom Learning' by Fisher et al.


Relevance of Student's Instructional Activity to a Given Academic Outcome
Student Classroom Learning (as shown by Student Behaviour)
Student Engagement in the Activity
Student Success in the Activity

Interpersonal interactions of researcher(s), teachers and pupils, can shape the kind of classroom environment that we would like to have that is nurturing and not stressful for our children. In 'Children learn what they live' by Dorothy Law Nolte (Abruscato, 1988), it is generally accepted that:

> If a child lives with criticism, he learns to condemn;
>
> If a child lives with hostility, he learns to fight;
>
> If a child lives with fear, he learns to be apprehensive;
>
> If a child lives with pity, he learns to feel sorry for himself;
>
> If a child lives with ridicule, he learns to be shy;
>
> If a child lives with shame, he learns to feel guilty;
>
> If a child lives with encouragement, he learns to be confident;
>
> If a child lives with praise, he learns to be patient;
>
> If a child lives with praise, he learns to be appreciative;
>
> If a child lives with acceptance, he learns to love;
>
> If a child lives with approval, he learns to like himself;
>
> If a child lives with recognition, he learns that it is good to have a goal;

> If a child lives with sharing, he learns about generosity;
>
> If a child lives with honesty and fairness, he learns what truth and justice are;
>
> If a child lives with security, he learns to have faith in himself and those about him;
>
> If a child lives with friendliness, he learns that the world is a nice place in which to live;
>
> If you live with serenity, your child will live with peace of mind.

What conditions should our students be living with in the classroom and in their homes? During the course of this collaborative reflective inquiry, some of these interpersonal features could be seen impacting on the teaching-learning processes.

The teaching-learning situation

During the teaching practice programme for the university's student teachers, four student teachers from two primary schools were encouraged to be involved in the process of reflective inquiry in mathematics teaching. Although these student teachers generally displayed quite good content knowledge and pedagogical content knowledge in the specific primary mathematics topics they taught, they were lacking in consideration of the pupils' prior knowledge and conceptions, the inter-connectedness of topics, and pupils' understanding and performance during and after the lesson, pupil participation and interpersonal interactions. Pedagogical reasoning and decision-making were not well developed. Pupil activities were lacking and there was poor pupil participation and sharing in learning situations. Three of the student teachers were quite autocratic in their teaching. One of the three was observed to be quite impatient with the pupils. However the fourth student teacher showed good interpersonal rapport with the pupils. Though there was little criticism of pupils, neither was there much of encouragement nor suitable level of challenge which should be progressively raised during the lesson. The classroom interactions were very traditional with a lot of teacher authority and domination, and cognitive stress on pupils who showed little interest (high cognitive-metacognitive demand component of school mathematics). It appeared that the pupils were showing a lot of tolerance for stressful teachers, and not teachers showing patience and tolerance, and addressing their cognitive and metacognitive needs and catering for the affective interest component of challenge (Baird, 1992).

The collaborative reflective inquiry

The four student teachers were encouraged to practise collaborative reflective inquiry to improve on their own classroom practices, especially in relation to their pedagogical reasoning and decision-making ability, as well as their pupils' understanding and performance, considering that they thought that the pupils had understood the lessons quite well. This immersion process would enhance their development as professional teachers. Several other student teachers, practising teachers and the head teachers of both schools were involved in the collaborative reflective inquiry over a duration of six months, continuing even after the practice-teaching period of eight weeks.

A seven-item test on perimeter and area based on past questions from the local public examination for primary six pupils was used. The pupils had learned the topics previously. Primary five and six pupils from the two schools were tested. The pre-test scores were generally poor for nearly all the items (see Table 1) and the student teachers found the results startling. In discussing the pupils' responses, they realized that the pupils were confused over which formula to use in the problems and were mechanically and wrongly adding or multiplying various sides given in the figures in the items. Previous learning experiences could have been focused on the learning of formulae and as the topics on perimeter, area and volume appear in the curriculum separately, the teaching of these topics could have been in isolation as they arose and their inter-connectedness to each other neglected. Item 7 of the test is such an example of a two-step problem involving the relationship of area and perimeter, requiring pupils to find the area of a rectangle given, its perimeter and the length of one side.

The student teachers revisited the topics in a one-hour lesson that time permitted, and planned and implemented teaching strategies that would address their pupils' prior knowledge and the inter-connectedness among perimeter and area of rectangles, parallelograms, right-angled triangles and surface area of cubes. Other student teachers and cooperating teachers also observed the lessons in these primary five and six classes, and participated in discussions. Both headmasters and other teachers supported the exercise and showed keen interest in the experiment. The writer also participated in the collaborative teaching to show how ideas could be developed in relation to the prior knowledge of the students to effect learning and substitution of existing ideas, and extension of the said ideas. Observations of initial teacher orientations and interpersonal interactions and subsequent changes were made.

A month after revisiting the cognitive tasks, a parallel post-test was administered to evaluate the understanding and performance of the pupils. Further analysis revealed conceptual problems still existed, and another revisit was conducted by the writer and practising teachers, since the student teachers had completed their teaching practice. However, they came back to the school willingly to help analyse the pupils' understanding, discuss and observe pedagogical interventions conducted. After another month, a second parallel post-test was administered.

Observations

After the first session of collaborative reflection on practice and achievement of pupils in each school, the four student teachers revisited the concepts with pupils using their own different preferences and strategies. However, only one student teacher (teacher D) was able to complete revisiting the concepts within the one-hour period allocated. Student teacher A had some difficulty with content knowledge about the relationship between a parallelogram and a rectangle. Pupils were guided through practical work to understand perimeter and area concepts and solving related problems. Teacher explanations were quite good.

Student teacher B's lesson was dominated by teacher-practical demonstrations and explanations of perimeter and area concepts. The teacher's methods of solving related problems was by having pupils called upon to answer questions. Responses in chorus were accepted.

Student teacher C preferred a mixture of teacher and pupil explanations. A few pupils were called upon to explain and work out related problems on the board. The pupils were generally shy and unsure in explaining in English, a second language. Many practical activities were carried out by the pupils individually, such as paper-folding, cutting and working out the surface area of boxes.

Student teacher D conducted discussions and explained the concepts and steps in working out related problems by questioning pupils individually and as a class, and by carrying out some practical activities such as paper-folding of a parallelogram and a rectangle with the pupils. The teacher directed questions freely at all the pupils and was at the same time strict at keeping them on task. The lesson was well-paced and completed in an hour.

Practical work, mathematical reasoning, problem solving and the inter-connectedness of topics were emphasised. The explanations given and representations and examples used by the student teachers represented fairly good content knowledge and pedagogical content knowledge. However, all four student teachers displayed a lack of pedagogical knowledge which includes pedagogical thinking, action and reasoning (Brown & Borko, 1992). The lessons were dominated by teacher talk and explanations. Questioning was mostly directed to the whole class and responses were in chorus. The major weakness of these teachers was in their inability to stimulate classroom discourse so that pupils and teachers are clearer about the ideas and mathematical tasks being learned. There was little opportunity for pupils to explore and think about ideas and the problems. These student teachers were not experienced enough to be able to probe, analyze and understand student learning and the mathematical tasks, and to make on-going instructional decisions. Their main concern was maintaining 'authority' in the classroom and completing the planned lesson. Only one of them was able to complete the lesson in the time allocated and displayed some good verbal interactions with the pupils.

Two student teachers directed more questions to several pupils individually. However, responses from other pupils were not sought. Mostly the class responded in chorus. When wrong responses were given, they were ignored or there was no follow up to determine the thinking and understanding of the pupils. Good discourse evaluation and pedagogical decision-making during key critical incidents like these during on-going classroom interaction are important in learning and teaching (McKernan, 1994). There was no follow-up discussion to clarify pupils' understanding and to negotiate meaning and consensus among the pupils and the teacher. This problem was probably compounded by the pupils' English language difficulties. Teachers A and B used English throughout the lesson although the school is located in a more rural and isolated area. The language used was also very mathematical. It is doubtful whether pupils understood well the mathematical English used. Teachers C and D used some Malay to explain the problems. This seemed to help pupils understand the mathematical tasks required of them.

The student teachers had difficulty, with their limited pedagogical reasoning skills, to plan strategies and to make instructional decisions and modifications to lesson plans according to the needs of the students as they arose during the lesson. For example, student teachers were not so efficient at identifying pupils' difficulties and misunderstandings, such as working out the volume or adding up the lengths of all the edges of the box instead of finding its total surface area as required. Results of the three tests and improvements over the six-month period are shown in Table 1.

Table 1. Test Scores of Primary 5 & 6 Pupils (N=92)

Item	No. of correct responses		
	Test 1	Test 2	Test 3
1. Perimeter of a rectangle	49	71	82
2. Area of shaded squares	75	81	86
3. Area of a parallelogram	14	48	60
4. Area of a right angled triangle	22	27	63
5. Area of space between two rectangles, one inside the other	11	32	55
6. Total surface area of a cube	0	03	28
7. Finding area of rectangle from perimeter and a given side	04	12	17
Total correct responses	175	274	392

Discussion

Initial observable behaviours of authority among three of the student teachers, and impatience on the part of one of them, changed to a more friendly rapport and tolerance of poor responses and performance of pupils as the student teachers realised that many of the learning outcomes were attributable to themselves and their own inadequacies in pedagogical reasoning and actions. These self-realisations unfolded as they progressed through the collaborative reflective inquiry. They began to adopt a more nurturing and encouraging stance in their teaching. More relevant and meaningful learning activities were conducted and pupil participation was encouraged and increased. As the pupils increasingly performed better in the delayed post-tests (Table 1), they became more confident and there was greater satisfaction, rapport and better understanding of one party for the other, teachers of pupils, and pupils of teachers. Teachers saw how they themselves could effect improvement in their pupils' understanding and performance without menacing authority and stress, and impatience and intolerance.

As the general saying goes: 'A child who lives with patience, learns to be tolerant.' Likewise, encouragement develops confidence, criticism - condemnation, sharing - consideration, and antagonism - hostility. During the course of this collaborative reflective inquiry improvements in these interpersonal features that impact on the teaching-learning processes, resulted in higher cognitive-metacognitive outcomes as well as affective outcomes of healthy-minded pupils and teachers. Both pupils and teachers became more patient and keen to learn and perform better, tolerant of others' limitations because of realisations of our own, and most importantly, confident that they can all become more knowledgeable and effective in teaching and learning if they keep trying in a nurturing environment. Pupils of different aptitudes work out solutions differently, some more efficiently than others. We need to encourage children to communicate their thinking mathematically in various forms - symbolic, pictorial, mathematical and daily language, and in a non-threatening environment. Weaker children can learn from the more gifted through sharing of thoughts rather than imposition from others, work in cooperative small groups and share and negotiate in a whole class. We can teach children to reflect and reevaluate their own thinking so that they can improve themselves. Practising teachers and student teachers should develop patience with children, be non-threatening and yet able to create learning situations for pupils to actively construct meanings to concepts and skills through a socialising process of sharing and negotiating, rather than prescibing and imposing.

Patience, reconstruction and encouragement began to dominate the collaborative reflective inquiry with teachers and learning-teaching events with pupils. Discussion strategies became more constructive in nature, starting from what the teachers and pupils could understand and do, and extending their zones of proximal development (Vygotsky, 1978). All four student teachers and practising teachers began to adopt strategies that emphasized the inter-connectedness of the topics and the pupils' prior knowledge and misconceptions of the cognitive tasks. They, however, displayed different teaching strategies they were comfortable with. Each displayed different personal preferences and orientations in their strategies; some preferring practical investigations, some mental abstractions and some using reasoning and explanations with 'thinking-aloud' strategies for pupils to imitate and emulate.

As deemed important by the National Council of Teachers of Mathematics, NCTM, 1989 curriculum and evaluation standards and the NCTM, 1990, professional standards, teachers helped pupils to see the value of mathematics, build their confidence in doing mathematics, reason and communicate mathematically and solve problems. The teachers built from what their strengths and capabilities were so that all could experience success and develop confidence and motivation for further success and satisfaction of personal needs, and a more meaningful and less stressful teaching and learning of mathematics.

Concluding Remarks

Collaborative reflective inquiry improved classroom teaching practices in the specific topics in terms of content knowledge and pedagogical content knowledge. The content and method courses in the university's science and mathematics education programmes, by and large, help our student teachers develop their knowledge of and about the subject matter, how to teach certain subject matter contents and general pedagogy. Becoming a teacher is a life-long process that begins before formal teacher education begins, and learning and change will continue throughout the teachers' careers. Certainly during practice teaching, there is plenty of opportunity to help prospective teachers develop good and effective classroom practices in the teaching of various topics through immersion in collaborative reflective inquiry with the assistance of supervisers. Practising teachers can be similarly influenced in the process. Immersion in such processes could help them further develop their content knowledge, pedagogical content knowledge and pedagogical reasoning skills so that they can make better-informed instructional decisions.

Differences in the thinking and actions of expert and novice teachers help us to understand the outcomes but not the processes of learning to teach. Brown and Borko (1992) discussed Berliner's theory of pedagogical expertise development which is progression from novice, advanced beginner, competent, proficient to expert. These developmental processes could possibly be accelerated. The findings from this small experiment suggest that prospective teachers, provided assistance and support in collaborative reflective inquiry during teaching practice, can enhance their content knowledge, pedagogical content knowledge and most of all their pedagogical reasoning skills which seem to be the most difficult to develop.

There are certainly teacher differences in instructional strategies and orientation of interpersonal interactions with pupils. What is important is that low pupil understanding and achievement is not only due to pupil aptitude but also teacher instruction which is rule-bound, lacking in concept learning, not addressing pupils' needs, and lacking in connections as also described by Stephens et al. (1989). This is further elaborated by emphasising the value of mathematics, raising of confidence of pupils in their mathematical ability, problem solving, mathematical reasoning and communication (NCTM, 1989).

Inadequacies in classroom instruction, interactions and relevant activities were raised by teachers themselves in collaborative discussion and reflection with some focusing by the writer. With this realisation, teachers became more tolerant of pupil weaknesses. This collaboration and reflective inquiry leading to improvement of instruction stems from analysis of pupil difficulties in understanding and performance, different pupil and teacher aptitudes, needs and capabilities. A positive approach in teaching from what pupils are capable of achieving to experience success (Vygotsky, 1978), social cognitive conflict activities, pupil-pupil interactions and the negotiation process to resolve differences and achieve common understanding and consensus are all important not only in school learning. They are necessary life processes to resolve misunderstanding of meanings and conflicts. All of these will lead to better understanding of pupils and instructional methods geared to meet their needs.

For teacher educators, it is even more important to gear teacher education programmes and research activities to meet the needs of teachers of different backgrounds, aptitudes and capabilities, and to develop understanding and tolerance of their existing ideas. Teacher educators can similarly develop more friendly rapport and tolerance of poor responses and performance of their student teachers if they themselves realise that many of the learning outcomes are attributable to themselves and their own limitations in pedagogical reasoning and actions and their teacher education programmes. Such self-realisations can be acquired if they participate actively with student teachers and practising teachers in collaborative reflective inquiry and develop better understanding of teachers and pupils. We can then, together with teachers, begin to adopt a more tolerant, nurturing and encouraging stance in teaching.

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TEACHING TOLERANCE FOR ALL: EDUCATION STRATEGIES TO PROMOTE GLOBAL PEACE

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The Ideal Teacher

Teacher Education in Botswana aims to prepare teachers who are intellectual transformatives of the highest calibre. The intention is to enhance the quality of the ten-year basic Education by ensuring that, as it embarks on reform, it will have a continuous flow of qualitative teachers joining the force. I consider Pre-service Teacher Education to be a very vital locus of provision of teachers who man the Education system. The ideal teacher is one who has acquired the quality of intellectual vitality. Such a teacher should begin from college to become a student of teaching and maintain this habit even to the end of his/her career.

The habit of intellectual vitality is advocated by many people, and while it is often stated in different words, I have observed that it is rarely stated with sufficient parsimony or economy of words to crystallise its meaning, that of continuity of learning.

A further desideratum is to produce teachers who have the habit of reasoning with themselves, with others and with children. Such teachers should be reflective, deliberative and collaborative. The reflective teacher often pauses or halts to consider what he/she is doing, how and why he/she is doing it and probably decides not to do it or do it differently.

The deliberative teacher acts on disposition and the information derived from reflection. The collaborative teacher embarks on this quality as a consequence of reflection, deliberation and disposition.

Some of the necessary outcomes of Pre-Service Teacher Education are the steady acquisition of patterns of classroom teaching behaviours, as opposed to employment of quantities of disparate skills (Katz, 1980).

Most of the qualities stated above can be deliberately institutionalised to assist students to acquire the skills, dispositions, knowledge, habits, attitudes, values, norms etc. which enable them to enter the occupation of teaching (Katz, 1980).

This can be achieved by integration with curriculum delivery and mastery. A more holistic view of Teacher Education should be inculcated in student teachers and encouraged in teacher educators. I am fully aware that these intentions are envisaged almost universally but the bipolar nature of countries and continents in economic similarities and differences will certainly ensure that they are achieved in very varied degrees.

The promising benefit of Botswana's dream towards the achievement of quality ten-year basic Education through Teacher Education lies in the fact that the Botswana National Development Plans are meticulously drawn and the policy implementation is strategised to run strictly according to plan. Thirty percent of the government budget for 1995-1996 has been allocated to Education.

It is of paramount importance to the international consciousness for every country to share a valid stake in the teaching of tolerance for all. Just as a little leaven leaveneth the whole lump, a more qualitative Teacher Education curriculum which has, from the very inception of its design enabling and accommodating philosophy of intellectual vitality, is what is needed to cultivate and nurture a sense of tolerance for all in student teachers, to fill them with the enthusiasm that will drive them to the activity of deliberately integrating and fusing this quality with the lessons they teach.

The problems that can inhibit the effort towards concerted and knowledgeable implementation of the teaching of tolerance for all are, first of all, unfamiliarity with the concept, and, secondly that student teachers still have not managed to bridge the gap between theory and practice.

Student Teachers Entry Behaviours

Entrants to Pre-Service Teacher Education already possess characteristics of intelligence, creativity and role-taking ability in varying degrees. They have an enormous experience of teaching as seen from behind the desk as well as a vast store of knowledge acquired from learning during those school years. The extent to which the curricula of basic Education and higher secondary schooling incorporate and transmit values, dispositions and attitudes, critical thinking skills and empathy leaves much to be desired. It is possible that this deficiency might result in a longer stage of identity diffusion during adolescence. It is likely that many candidates enter college with more questions than answers, and their residency and candidacy at Pre-Service college does too little to help them gain a pervading sense of a world in perpetual motion, and their conceptualisation of events often teems with reciprocal conundrums and contradictions.

Pre-Service Teacher Education should make students aware of the fact that intelligence is seen in performance and that higher and desirable standards of performance have to be pursued reflectively and meaningfully (Blyth, 1977). The natural creativity of students should be given an opportunity to develop from the enthusiasm that descends on the students and drives them to the activity of creating something such as a teaching situation, poetry or art.

Success in this dimension has the effect of building up much self-esteem from intrinsic and extrinsic motivation.

Bruner's enactive stage of development (Sprinthall & Sprinthall, 1987) is well known to persist beyond the iconic and symbolic stages, as evidenced by the existence of sculptors and painters.

Opportunities must be provided for student-teachers to develop role playing ability. They should be induced and assisted to take leadership roles by chairing discussion groups or by regular and active participation in college events and activities.

Traditional Teacher Education programmes in Botswana still tend to be preoccupied with coaching candidates to pass examinations. Evaluation of Performance continues to be norm-referenced as opposed to criterion referenced. Teaching for coverage is common. As a consequence, many students suffer examination anxiety. This is because 'learning to learn a very important aspect of Educational processing is often given scant attention in the pursuit of examinations' (Satterly, 1980).

Pre-Service Teacher Education should identify student's abilities, aptitudes, and values at entry, and maximise learning conditions to enable candidates in turn to take stock of their own capabilities and engage in problem solving procedures to identify, analyse synthesise and evaluate problems of teaching and do so as a matter of habit.

The benefit to students of Teacher Education that proceeds along patterns of thought and behaviour habits of reflection, reasoning and action, is that a repertoire of approaches and skills can be learned which enable growth in the student and by implication in the future teacher.

Student teachers should learn pedagogical principles of procedure such as teaching from the known to the unknown, from the particular to the general, from the simple to the complex and from the concrete to the abstract. Such procedures require a conscious effort for the student teacher to direct teaching along a considered continuum in order to facilitate understanding. Cultural studies should engage student teachers in debates and discussions which employ such procedures possibly along concepts of similarity/difference, conflict/consensus, authority, values and beliefs, (Blyth, 1977). The Teacher Education classroom, or hall, should often be a cauldron of competing ideas. Not only does unfettered discussion aid understanding of cultural issues such as tolerance and peace but out of the free market of ideas that may emanate from such discussion by student teachers may come the enthusiasm, readiness and maturity to acquire empathy for all people and to transmit it to future generations of school children. For this reason Teacher Education requires well qualified, intellectually curious, devoted and committed teacher educators.

Teacher Educators

It seems logical to expect that people who have had some experience as teachers in schools and higher places of learning, in addition to their university qualifications, should form the best choice for selection as educators of educators in Pre-Service Teacher Education.

The ideal teacher educator should be a student of teaching and learning, someone who has intellectual curiosity and is reasonably energetic. It is desirable that he or she should be a polymath, that is, a man or woman of varied learning. This is important as it helps to give insight or an enlightened feel for what other curricula in the same institution are transmitting. When the effort to have this sort of awareness is made by all staff members it my enhance integration of subjects, the holistic approach which helps to crystallise the ideological focus of the college.

Teacher educators must infect their students with the germs of enthusiasm for learning and teaching. The hidden curriculum implies that students are often able to read far beyond the teachers audible words. They can distinguish between their sincerity or insincerity, bias or fairness.

Pre-Service teacher educators should practice what they preach by creating demonstration settings where groups of students can see teaching as handled by experienced teacher educators implementing some of the latest methods which they teach in theory to the student teachers.

The existence of a theory-practice dichotomy inhibits direct usage of new theories by student teachers with classroom children with a consequent tendency by them to revert to older and more familiar survival skills. Strategies can be employed in which student teachers visit schools to see children and teachers in the classrooms, observe teaching activities, the physical facilities and surroundings. Back at college, the student teachers should scrutinise the teaching seen. Through constructive criticism faults can be teased out and jettisoned. Students can be led to formulate alternatives to what they thought to be substandard. When the habit of discussion of procedures observed by student teachers is cultivated and practised frequently, reflectively and systematically, then teacher educators may help candidates bridge the gap between theory and practice.

It is often thought, and quite vehemently that teacher educators who engage in research are less effective as teacher educators (Katz 1980) than their colleagues who devote more time to classroom teaching and so have longer contact hours with their charges. Frankly, I think this reasoning is not see through if you are not looking.

There are many occasions when some people could be within the campus but neither doing research nor being in direct contact with their students. Those who go out frequently to do research will be ineffective only if they have not established patterns of learning for their students. Similarly this may be true if researcher teacher-educators do not involve their students in research and do too little to place them on the take -off to self-sustained growth. Research like science is synonymous with intellectual curiosity, it is a way of thinking. It is a selective system of cognitive orientations to reality (Carr, 1970). So researchers who are teacher educators may enrich and enhance the true professionalisation of teachers.

However, there are many instances of Teacher Education classes where the frequency of vertical transmission of lessons far supersedes horizontal transmission. In the former the teacher-tell method predominates while in the latter there are opportunities for students to share in the discussion, to make comments, to ask questions, to imagine and to formulate hypotheses, to judge and to discriminate, to analyse and to synthesise. Horizontal transmission of knowledge facilitates more growth and maturity through understanding to enhance tolerance and peace. Teacher Education curricula should be so designed as to promote continuing intellectual growth in student teachers.

Teacher Education Curricula

Current instructional design for Teacher Education courses has tended to follow the scope and sequence based on the developmental maturity and readiness of not necessarily the strident teacher but rather his/her future pupils. This kind of content which preoccupies itself with subject-matter as stipulated in the school syllabi has a cluttering effect on Teacher Education curricula, especially when the trend is as it is to teach for coverage to prepare candidates to pass examinations.

Teacher Education should be designed along criteria following principles of procedure to which I alluded earlier. It should be based on a scope and sequence that is determined by the students' own intellectual development and experience in the Pre-Service course.

Other useful criteria are (a) similarity, (b) contiguity, (c) continuity (d) closure (Gage/Berliner 1984). Similarity can tap very widely on the human senses of sight, hearing, taste, smell and touch where student teachers can learn that stimulus heterogeneity is a crucial ingredient in intellectual growth (Sprinthall & Sprinthall).

In the use of contiguity, learning can be positively affected by mental juxtapositioning even if not necessarily similar items. This is learning by transfer. For as Bandura has noted, 'The cognitive representation of the contingent relationship between the conditioned and the unconditioned stimuli markedly facilitates classical conditioning (Bandura, 1970). The criterion of continuity can provide development in candidates, of the quality of perceptiveness in a changing world. It also enables learning of content to proceed by successive approximations. Closure refers to open-endedness of lessons so that while the initial criteria provide the introduction, and exposition of a lesson closure leaves the argument and application stage to the student teacher. The word argument here is consistent with my belief that, unless student teachers are provided with challenges to argue out problems, whether they be Educational, social, scientific, mathematical or cultural they will dismally fall to translate theory into practice.

Evaluative criteria such as the Economic, Prudential, Moral and Aesthetic (Blyth, 1977) can facilitate development of critical thinking skills and empathy. Questions on the worthiness or justification for public expenditure, the wisdom of certain choices as against others, moral issues as opposed to medical or economic ones, and the global concerns about environmental conservation and cleanliness can enrich a more stimulating and empowering Teacher Education curriculum. While there is a need for Pre-Service Teacher Education to subject current teaching in the schools to scrutiny in order to improve it, it may be more rewarding to embed such rigorous examination of the schools within a radical critique of society. Such scrutiny would have not only realism, but also the benefit of studying the school within its wider context and thus getting the opportunity to look at more factors.

A radical critique of society might take the following form:-

1. Ideology and Critical Social Science

   An ideology has:

   (a) a core system of values: a set of ideas, values and beliefs which is a coherent, structured framework of thought. It gives reasons for behaviour, motivation for behaviour and justification for behaviour, for assessment of other people, a group of people.

   (b) There can be a dominant ideology that overrides all systems of thought, which reflects, justifies and perhaps maintains the position of the higher social class in the state. Whose interest is served? Affluent families versus the poor.

2. Conflict and Consensus.

   (a) the goods and the bads of a change not getting an equitable solution. Usually no basic solution. For example, wherever a sewerage plant or an abattoir are erected, always there seems to be only implicit locational decision making as opposed to explicit locational decision making (Pred, 1977). There is too little consultation and the result is conflict.

   (b) Consensus view - everybody's interests are with everybody else's nationalism - putting groups together - everybody in the same boat - national interest, - public good-cooperative - essence of economy - mixed economy.

3. Experts and professionals.

(a) Basically will have ideology essentially to do with rationality. Experts give right answers with no choice. They are economically most efficient. There is scientific management of the urban environment.

Checks and balances - non-ideological facts being the dominant factors of policy. Facts depending on what questions are asked - facts used only in answering questions and not to determine the questions.

(b) Professionals and biases. The pattern of resource allocation has always been geared to what is good for hospitals, medical science, defence. conflict between capital and the surplus produced. Power over other peoples' life chances - some people having much, others less. Managerialism - people being managed - management of the layout space.

4. Class and Inequality

- the labour market
- power and managerialism
- the housing market

5. Many ethnic groups in one city

(a) housing spaces and preference control.
  - environments for living.
  - health and survival.
  - Education and qualifications.
  - jobs, security and power.

(b) Aptitude classification
  - present oriented group.
  - future oriented group.
  - incapability to manage one's future.

Supplementary measures may be bound to failure if people will not change to be future oriented.

The principle of self-interest, also known as the hedonistic principle, requires that people should so order their actions as to secure the maximum of pleasure with the minimum of pain.

The principle of opportunity cost is also relevant, as it puts forward the assumption that resources are limited in relation to wants, and the cost of satisfying any of the wants is equal to the cost of the ones forfeited.

Teacher Education programmes that earnestly want to educate teachers who not only have sensitivity for school children but for society as a whole, should consider institutionalising the study of society in breadth and depth. Even the vicissitudes of a bewildering bureaucracy may be tolerated from the empathic understanding developed from a study of society.

The Length Of Preservice Training

As I have observed earlier the incidence of identity diffusion in adolescence differs considerably in the extent to which it is outgrown by youths. As candidates are admitted into Pre-Service Teacher Education, their experience of teaching is from the perspective of recipients of knowledge from their teachers. Some candidates may have taught before coming in for training. Most candidates, one would imagine, enter Pre-Service Teacher Education with a rather schizophrenic conceptualisation of what teaching really entails.

The common saying that "practice makes perfect" overlooks the fact that, in regard to teaching, only correct fundamental procedures of teaching are worth practising, otherwise such practice may consist of performing the same old behaviours over and over again mechanically, without any exercise of the mind. To address the question of enhancing the quality of the primary teachers the Revised National Policy 1994 (and the Report of the National Commission on Education, 1993 on which it is based) recommends, inter alia, that for Pre-service:- 'The entry qualifications into primary teacher training should be raised to a minimum COSC 'O' level and the period of training should be three years.

The pilot diploma programme should be extended to all the primary teacher training institutions so that all future primary teachers will be trained for the Diploma in Primary Education qualification (Government of Botswana 1993,1994).

The four Botswana National Principles of Democracy, Development, Self-Reliance and Unity, whose collective purpose is to promote Social harmony and mutual understanding in the nation, are not unique to Botswana. Many democratic countries of the world have similar ideals guiding their national development. Students entering Teacher Education should be helped to explore the deeper meaning of these ideas and seek ways of building patterns of learning which are based on (a) choice, decision making, consultation etc. (b) standards, continuity, constructive criticism, critical analysis, synthesis, evaluation (c) independent learning, originality, initiative (d) teamwork, collaboration, collegiality, tolerance and peace, sensitivity to pupils. These qualities should permeate the events and activities which are deliberately intended to gradually transform the student teachers into people who can develop teaching styles best suited to their own preferences and personality.

Because of the different characteristics of intelligence, creativity and experience which teacher trainees bring into training, the total period of time in which the events and activities of the programme occur, the times within that period when they occur and their order, sequence and simultaneity, may have a differential bearing on the effectiveness of the programme on student teachers.

Candidates who reside in college hostels have greater opportunities to mingle with their teachers and receive ample tutelage and to engage in various activities within the campus. The scope of developmental tasks and concerns will widen as candidates advance through the activities and experiences offered by the programme (Katz, 1980). It would be indeed remiss if such advancement does not consider the integration of domains of learning objectives.

If we are aiming at a more holistic approach to professional development then the cognitive, affective and the psychomotor domains must be developed on multiple fronts simultaneously.

For example, objectives in the affective domain should be used increasingly in Teacher Education curricula. The major categories, as used by Romizoowski 1981, with illustrative general instructional objectives, are:

(a) Receiving. From a teaching standpoint it is concerned with getting, holding and directing the students' attention.

    (i) listens attentively
    (ii) shows awareness of the importance of learning
    (iii) shows sensitivity to human needs and social problems
    (iv) attends closely to the classroom activities

(b) Responding. Responding refers to active participation on the part of the student. At this level he/she not only attends to a particular phenomenon but also reacts to it in some way.

    (i) Completes assigned homework.
    (ii) Obeys school rules.
    (iii) Participates in class discussion.
    (iv) Completes laboratory work.
    (v) Volunteers for special tasks.
    (vi) Shows interest in subject.

(c) Valuing. Valuing is concerned with the worth or value a student attaches to a particular object, phenomenon or behaviour.

    (i) Demonstrates belief in the democratic process.
    (ii) Appreciates good literature, art or music.
    (iii) Shows concern for the welfare of others.
    (iv) Demonstrates problem-solving aptitude.
    (v) Demonstrates commitment to social improvement.

(d) Organisation: Organisation is concerned with bringing together different values, resolving conflicts between them and beginning the building of an internally consistent value system. Thus the emphasis is on comparing, relating and synthesising values.

    (i) Recognises the role of systematic planning in solving problems
    (ii) Accepts responsibility for his own behaviour.
    (iii) Understands and accepts his own strengths and limitations.
    (iv) Formulates a life-plan in harmony with his abilities, interest and beliefs.

(e) Characterisation by a value or value complex. At this level of the affective domain, the individual has a value system that has controlled his behaviour for a sufficiently long time for him to have developed a characteristic life-style.

    (i) Displays safety consciousness.
    (ii) Demonstrates self/reliance in working independently.
    (iii) Practices cooperation in group activities
    (iv) Demonstrates industry, punctuality and self discipline.
    (v) Maintains good health habits.

General instructional objectives should be formulated for the cognitive and the psychomotor domains in like-manner to the above illustrative instructional objectives for the affective domain.

With time, Pre-Service student teachers may develop attributes related to their understanding or conception of teaching. This happens as experience, knowledge and practice accrue (Katz, 1980) Initially the understanding of teaching may persist largely in perceptions of classroom ecology and simple stereotypes of teaching situations. Earlier in their careers, student teachers would not know enough about what teaching really involves until later on in the programme.

Knowledge about teaching can be expected to grow in such qualities as number of levels of analysis, the understanding or design of teaching situations and the ascriptions of causes of children's behaviour

This knowledge which is part of the whole pattern of events and activities intended to enable student teachers to acquire the skills, knowledge, attitudes, values, dispositions, norms, etc., when pursued together will socialise candidates into the profession of teaching.

Student teacher holistic development taking cognisance of all domains can be enhanced by continuous monitoring of their progress. Use should be made of personalised assignments which enable students to become inner-directed (Gate 'undated'). The natural result of this practice is the development of self-knowledge, self-discipline and genuine enthusiasm for continued learning. An expanded application of learning in different ways through different strategies and activities is required.

The learning environment in Pre-Service Teacher Education must itself revolve around empathy, shared human needs, justice and the encouragement of original critical thinking.

Teacher Education should nurture an understanding for the great diversity of human experience and for the still latent potentials within human beings (Gate 'undated'). The truth is dawning on us to realise that the structure, purposes and methods of Teacher Education were designed for an erstwhile period which is now ending. The time has come to transform Teacher Education so as to address the human and environmental challenges which confront us.

The Social Climate

The social climate of a Teacher Education institution is also known as the ethos, the tone or the social atmosphere. It refers to the total sets of relationships between and among the students and teacher educators. The social climate can be either cold, unfriendly and indifferent, or warm, friendly and inviting.

When the content of a Teacher Education programme consists of personal and petty things then it is unlikely to develop intellectual curiosity in students (Katz, 1980). However, when an institution is not too large and it relies on the vision of a charismatic leader or leadership group, then it is likely to induce progressive attitudes and commitment to learning by student teachers and teaching by teacher educators.

Social Climate is about community spirit in the midst of cultural diversely, and gender harmony, tolerance and peace. Since a certain affinity exists between interactive skills and the affective domain in particular, opportunities should be maximised during Pre-Service Teacher Education for students to mingle more fruitfully within and outside their immediate school community. It is possible to attach certain specific feelings or emotions to certain specific objects events or people. This can be done, for example, by the classical conditioning method of pairing a new "neutral stimulus" to one that already arouses the desired reaction.

Whichever method one adopts, one is manipulating the environment in order to condition the learner to exhibit positive attitudes (approach behaviours) when faced with specific circumstances. We cannot teach positive attitudes or feelings in the general sense. We can at best attach certain feelings to certain situations (Romzowski, 1981).

Teacher Education should work to cultivate a certain degree of residual awareness in student teachers, of the possibility of error in the truth in which we believe and of the possibility of truth in the error against which we contend. They must be helped to understand that political freedom requires that the political rival be trusted enough to allow the opposition to canvass or organise in order to replace the ruling government.

Also to appreciate that economic freedom requires the toleration of competitive economic interests, as such competition promotes a more harmonious community atmosphere, offering incentives to the initiative of various persons or groups (Neibur).

A more concerted effort must be made by the formal leadership of the institution to induce more clarity on issues of tolerance to help student teachers further appreciate that Toleration of persons who vary in kind requires an awareness of the similarities and identities above and beneath the variances; it requires an awareness of a common humanity, for instance, underneath ethnic distinctions.

In addition, student teachers may have to understand that 'colour conscious policies, by their nature, institutionalise one of the most biologically suspect and politically mischievous of all ideas; the idea that human beings come in kinds. According to biologists or anthropologists, the members of the same putative race are far more different than alike. There is no such thing as a general person, and, as races mix, the already contentious concepts of black and white or Asian or Anglo become ever more senseless (The Economist, April, 15th 1995).

Social Climate is one of the key factors identified as crucial components of effective schools. These are:

(1) Strong instructional leadership by the principal.
(2) Clear instructional focus.
(3) High expectations and standards.
(4) Safe and orderly climate.
(5) Frequent monitoring of student achievement.

When the principal of a Teacher Education institution has vision and drive he/she can, given specific circumstances he/she finds himself/herself confronting, mobilise available resources in order to achieve desirable outcomes. Some of these resources include the student teachers, the staff and the curriculum. In order for the institution to achieve productivity through continued productive activity, a clear instructional focus must exist, for example, 'Intellectual vitality for qualitative Teacher Education' through purposing, by which I mean the continuous flow of information from the institution's formal leadership. This has the effect of inducing clarity, consensus and commitment

(Manasse 1985). Productive activity and effective learning for continued mastery of the curriculum can be sustained.

When teacher educators believe that student teachers can grow professionally, even during the years of residency and candidacy in the institution, then the message is conveyed to the candidates to perform more conscientiously. However, when teacher educators do not believe, for whatever reason, that student teachers can become good performers, the students somehow pick up the negative message and cease to try.

High expectations and standards for student-teacher performance are not only important for the motivation to work harder, but are also very important a means of demonstrating tolerance, through sensitivity by teacher educators to student teachers. Belief in the ability of candidates will encourage staff to employ more means of helping them by diagnostic tests, guidance and counselling and remedial teaching. High expectations for student performance motivate them extrinsically and further trigger intrinsic motivation. When this encouragement is given generously to all students, it can have the effect of releasing the internal processes, which spur student teachers on to sustainable professional development.

As Rosenthal and Jacobson in Pygmalion in the classroom say : (Steller, 1988) 'One person's expectation for another person's behaviour can quite unwittingly become a more accurate prediction simply for its having been made.'

A safe and orderly climate, frequent monitoring of student achievement as well as active parental involvement form vital factors observed to enhance effective schools.

Active parental involvement as one of the effective school's factors may seem irrelevant, but parents are key players in motivating their sons and daughters. They reinforce the positive climate and instructional focus of a school. The parents should be invited to graduation ceremonies, open days and other occasions in the institution.

There should be enough Ceremonial integrity to ensure that the values implicit in the ceremony are consistent with the status of the people involved in the ceremony (Wynne, 1990). This should be a deliberate measure of teaching tolerance by opening up to the wider society.

Location And Physical Facilities.

Pre-Service Teacher Education requires physical infrastructure and other facilities which adequately serve the intended purposes of the programme. More often than not, the availability of purpose built structures is lacking. As a consequence, existing buildings may pass the quantitative mark but hardly the qualitative rating. The architectural design for Teacher Education institutions should be guided by the theory of functionalism which requires form to follow function (Nuttal, 1970).

Students' hostels should conform to hygienic standards by providing for much less crowded accommodation than is currently common in most Pre-Service Teacher Education institutions. Classrooms should not conform to the traditional rectangular type with rows of desks facing the teachers table.

Ideally here classrooms should be larger with more space for work tables and easy movement within, as well as adequate side-shelving for books. Libraries should be larger, generously stocked with relevant books and be attractive and conducive to more effective study. There should be multipurpose halls for assembly, dialogue, demonstration of teaching situations. Effective Teacher Education requires well equipped resource centres where student teachers can learn how to learn , how to make teaching materials and make them to build up a central instructional materials file from which the students themselves can borrow to use on teaching practice. The important thing here is the continuity or habit, as well as the virtuosity, that student teachers will have the opportunity to cultivate.

Facilities for indoor and outdoor competitive and friendly games should be provided and be of adequate and acceptable standards. The activities and events that student teachers can be encouraged to participate in, the skills they can learn and begin to refine and the standards they can achieve are inexhaustible in possibilities because of the intelligence, creativity and sheer physical energy that they have. Just like poetry is the enthusiasm that descends on the poet and drives him to the activity of writing, similarly the generous availability of purpose-built physical facilities can raise the morale and motivation of student teachers to learn and practice social, physical, intellectual and attitudinal skills, as well as acquire personal qualities which are necessary ingredients for a life of tolerance, peace and justice.

Interactive skills can be acquired not only through intra-college competitions. Institutions should increasingly become public spaces with more community involvement in college events and more outreach endeavors by the student teachers.

When adequate facilities are in place, and there is sufficient flexibility to enable more interactive and communicative skills to be acquired, this will encourage the development of extended professionality through outreach activities to help students understand themselves.

Student teachers might be helped to understand themselves, and thereby increase their personal happiness by:

(a) Themselves experiencing group interaction in their own work and reflecting on it, so that they come to understand the group processes of conflict and its resolution, the alternation of despondency and optimism, the creation of in-group feeling and its dangers and also increasingly to understand their own individual reactions to these processes.

(b) Learning in their investigations to understand the diverse talents (and difficulties) of fellow students. Some, for instance, have many ideas, some are accurate, and some good at collecting and organising data. Some are analysts and some are synthesisers.

(c) Doing work of a 'projective' type with groups of students noting and discussing what they have observed in the situations and how they interpreted it e.g. visiting a classroom or a village or a museum or watching a film or looking at narrative-type pictures.

(d) Having ample opportunity for the expressive and creative arts, perhaps especially drama and movement which enable them to express their feelings and to gain greater insight into them (their degree of skill is irrelevant since the purpose is not public performance but personal development.)

(e) Attend workshops and eventually hold workshops for community. Teach students a little about other peoples' foods and clothing styles to develop a broader perspective and understanding for fellowmen.

(f) Being exposed to a variety of methods in Education lessons e.g. drama, play-way methods, discussion, demonstration lessons, academic gaming and simulation. The task of socialising Pre-Service candidates into the profession requires a thorough knowledge of both the academic and the internal regulations of the college.

Regulations

The importance of regulations in a Pre-Service Teacher Education setting is to provide information and guidance on academic requirements and other stipulations pertaining to general deportment and conduct.

The ultimate purpose of such regulations is to cultivate an awareness of professional ethics and the responsibility that teachers will be called upon to exercise alongside their individual rights to freedom.

College regulations should be based on moral, personal, legal, safety and Educational considerations. Educational settings have traditionally featured too many regulations, particularly restrictive ones, and it is important that such a list be kept to a minimum for at least three reasons: (a) the number of disciplinary actions to be taken is kept to a minimum, (b) regulations contribute to stultifying the social climate of the college, (c) and there is some evidence from research (Sprinthall and Sprinthall, 1987) that regulations by themselves exert little influence on behaviour. In other words, they need to be seen in relation to other factors in the college situation. The criteria for helping to achieve such a minimum list are relevance, meaningfulness and positiveness.

When the formal leadership of the institution works relentlessly to induce clarity about the objectives of the college in order to enhance a clear instructional focus, then the regulations may be seen to derive logically from the nature of the task and be more acceptable than ones that are vertically and arbitrarily imposed by the formal leadership and are not easily seen to relate to the task or context.

What seems to be required here is a degree of negotiation between administration and the students. It is desirable to stress the moral rules about 'right' 'proper' and sensible behaviour. Regulations should be stated positively so as to encourage students to see them as desirable standards of behaviour to work towards.

I have noted the existence of identity diffusion in some students as they enter initial training. It is important for teacher educators to take cognisance of this so that, by using a developmental approach, they can apply relevant principles to the teaching of candidates at this level.

It also seems important for teacher educators and most parents, to be aware of the structural problem of factors, for example the complex interaction of independent variables (aids, drug abuse, pre or extramarital sex, alcoholism) as they impinge on the dependent variable (behaviour) (Kerlinger, 1973) and influence behaviour almost irretrievably. On behaviour (Bandura, 1970) notes that: 'Behaviour is regulated by the affective consequences conditioning the sequential intrinsic stimulus correlates of a punishable act:" Simply, Bandura refers to the near impossibility of getting youth to relinquish a behaviour because the effects of the immediate satisfaction exceed the effects of the later, usually negative, consequences.

Teacher Education carries a tremendous challenge - and also opportunity to provide conditions at Pre-Service training where student teachers can be assisted to explore alternatives to stereotypical behaviours and to cultivate a more original and independent lifestyle.

Opportunities must be maximised through Teacher Education for student teachers to develop the hedonistic principle or self interest which requires people to so order their actions as to secure the maximum of pleasure with the minimum of pain. They should learn to be future-oriented and self-directed.

In the absence of alternatives, student teachers, and indeed society at large, can take advantage of the freely available condoms as a protective measure against Aids but this is only one measure which is used mechanically without much exercise of the mind. In the words of Pope John Paul II, "The way to stop unsafe sexual practices is to stop the practices." (Time, December, 26 1994). Such reminders, even though not all people agree with or like to hear them, are what people and student teachers should reflect or debate upon in the pursuit of their own rational choices.

In order to set in motion continued development of desirable qualities in student teachers, the formal leadership of institutions should themselves display the qualities of concept flexibility i.e. the ability to use alternative or multiple concepts when thinking, problem solving, making a judgement or a decision, and to guide student teachers in the steady acquisition of such procedures.

The quality of decisiveness (Holdzkom, 1985) is particularly desirable to nurture in student teachers in order to help them develop a readiness to make decisions and commit themselves to decide and take action. This may be an effective way to help bridge the gap between precept and practice.

Student teachers can learn to be sensitive, which is being aware of the effects of ones' behaviour or actions on others by seeing this quality collectively practised by their staff. Similarly, when authority and responsibility is delegated to members of staff and students, clearly and appropriately in the utilisation of human resources, then the element of trust that undergirds this delegation is in itself a powerful ingredient in the development of tolerance and peace.

Persuasiveness i.e. the ability to encourage others by a variety of means, and also purposing which refers to the continuous stream of information-dissemination by the college administration which is intended to induce clarity, consensus and commitment, are both very desirable ways of stimulating others to interact, to engage in dialogue, problem solving and conflict resolution, thus moving towards mutual understanding and social harmony.

Cost Restraints

The desirable outcome of Pre-Service Teacher Education is the production of teachers who have intellectual vitality, are reflective, deliberative and collaborative. From the sets of events and activities the new teachers will have gone through, they will have acquired the skills, knowledge, attitudes, values, dispositions, norms and lifestyles which can socialise them into the career of teaching. It should take a generous provision of funds to Pre-Service Teacher Education by governments in order to help realise the fruits of qualitative Teacher Education. The fact that many countries, especially in the developing world, sometimes find themselves in a state of fundamental disequilibrium financially, makes the planning and goal setting of Teacher Education often seem like mere intellectual blueprinting.

The salary structure of any country's teaching profession is a strong determinant of the numbers and calibre of candidates who will be attracted to teaching as a career.

Very often, salaries and conditions of service and consequently the status of the teaching profession, are far and away superseded by other careers e.g. medicine, civil engineering. Obviously the realisation of such a state of affairs has a demoralising and demotivating effect on anyone contemplating teaching as a career. It is thus axiomatic that more attention should be paid by governments to the enhancement of teacher incentives.

Both professionality i.e. the knowledge of the concepts and values and the skills and techniques of transmitting them to children, as well as professionalism i.e. the status, morale and conditions of service, require generous but appropriate financing to ensure that they effectively take firm root at Pre-Service Teacher Education, and that conditions are maximised to encourage growth and sustainability.

It is important that, within their institutions, student teachers should not experience too many restrictions which appear to them to be a kind of social cleavage (Nengwenkulu, 1981) i.e. differential access of the social segments to socially valued resources. Neither should they learn empathy for the abysmal inequalities between the wealthy and the wretched of the earth, the sufferings of those condemned to lives of squalor, poverty and oppression, by the students themselves being subjected to such inequalities within their own regions.

Teacher Education programmes should help candidates to understand that even though influential writers such as Rene Descartes, 17th century, and John Henry Newman, 18th century, have respectively asserted: 'cogito ergo sum' (I think therefore I am) and 'The intellect, instead of being formed or sacrificed to a particular or accidental purpose, some specific trade, profession, study or science is disciplined for its own sake for the perception of its proper object.' It is also helpful to note that in the words of St Thomas Aquinas (13th century), (sum ergo cogito) I am therefore I think i.e. existence comes before thought - indeed makes thought possible.

It seems to me that connectedness can be rediscovered here between these reciprocal conundrums, where the earlier writer thought it is important to live first before one can think and the later writer feels that when there is thought then life will ensue.

Admittedly, Descartes thinking helped to set in motion vast endeavors resulting in ongoing technological achievements in the developed world. The fruits of these breakthroughs have included medicine, food production, transport and telecommunication networks which themselves can be life furthering.

However, the importance of life as enabling human beings to think assumes even greater enormity because of the growing intolerance and hatred resulting in wars, killings, massacres and indiscriminate bombings. Witness Rwanda, Bosnia. etc. Student teachers should be led to develop empathy for the poor, the disinherited, the oppressed, the marginalised and the defenceless.

Such people are to be found in almost any country of the world, even though the degree of want may differ in numbers, with developed countries often having a few needlepoints of deprivation and many poor people being found in the developing countries.

One of the most persistent challenges facing developing countries, particularity those in Africa, is the existence of scarce resources. Countries including Botswana find it increasingly difficult to optimally provide funding for social services including Education. The development of good quality Teacher Education is a costly process. As this form of Education is not a luxury but an imperative, it follows that strategies have to be formulated to harness the costs without impairing the quality (Masire, G.K.J. 1994).

The variance between North and South, in economic terms, determines the variance in the extent to which the rich can provide the necessary Educational setting for Pre-Service Teacher Education as against the poor countries. However, the governments of developing countries have continued, where possible, to prioritise in favour of improving the status of Teacher Education in their countries.

Qualitative Teacher Education can succeed with acceptable standards of resource provision. It should not be necessary, though it is inevitable, for developing countries to peer at the tantalisingly seductive affluence of some developed countries and lose morale and motivation. The test of tolerance and peace lies in the acceptance of something, even though one does not wholly agree with it and in continuing to work towards a more harmonious coexistence globally. Teacher Education students should grapple with these issues while in training, in order to gain insight into the connectedness of contradictions. 'The ideal society anywhere is that of very few very rich and very few very poor people and Education is the equaliser of the conditions of men (Silberman, 1974).

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COMPARATIVE EDUCATION: ITS DESIGN IN TEACHER EDUCATION PROGRAMMES TO ENHANCE EXPERTISE AS REFLECTIVE PROFESSIONALS

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1. Introduction

The successive political, institutional and socio-economic crisis which characterise the course of emerging nations and those of lesser political powers in the world scenario, have drawn in the last thirty years, one accentuated picture of social injustice, instability and violence. This context demands a strict analysis and the rethinking of the answers to what seem to be a spiral in constant expansion, leading, dramatically, to poverty, chaos, and deterioration of the quality of life. We notice a great distance between the awareness we have of the problem and our real ability to give prompt, suitable and effective answers.

Our social problems present a very wide spectrum, which is drawn in ethnic and religious violence, in poverty, in violence, in xenophobia, in discrimination and in illiteracy; this spectrum so complex, which has sheltered threats to the peace and safety of everyone, reveals, without any doubt, the vision of unsuitable schools, irresponsible policies, actions in health care, absence of a poor service regarding the needs of housing, basic sanitation and opportunity for work. These problems, because of their unprecedented magnitude, have nourished an accentuated pessimism and the attitudes which are related to it leading to a progressive and permanent erosion of solidarity, tolerance and understanding between people and nations, and consequently threatening peace.

Once the concept of peace has expanded from the limits of national territorial security to human security, it becomes necessary to consider that peace expresses the practice of freedom, human rights and the development of convivial relations within communities. Therefore, people's capacity to live together, respecting each other's dignity, refers, in a broad sense, to world peace and the social problems now being faced show the fragility of the efforts to improve peace; and unveil the distance between the political speech of the national and international entities and the reality shown within continental borders of populations all over the world, a fact that has been criticised exhaustively.

We understand the intended social integration has its foundation in the principle of solidarity; it is built from the tensions generated by opposing powers which interact in the social reality diversity/equality, cohesion/disintegration, inclusion/exclusion, integration/delinquency. Solidarity, therefore, is a value, nourished by and nourishing other values essential to human sociability such as tolerance and peace, and as such represents a conscious choice made during the long process of the free man's formation (man's humanity).

The starting point in this discussion, considering the undermining of social problems in a world context and the worries concerning a more effective action in order to face up to problems generated by them is that education is a fundamental strategy when social development for its entire meaning is aimed at. It is necessary, therefore, to focus on the principles of quality and educational excellence, once we assume both as structural facts of political projects of which education is a part.

We adopt, therefore, as premise, that the particular question regarding a teacher's education and his educational practice identify with the proposal of quality and excellence in education, taking into presupposition of relationship between educational action and the formation of free men. Subsequently, a teacher's education for his professional activities requires a favourable and enriching curriculum proposal, providing for the development process of his creative political thought. His practice, on the other hand, will raise the question of his value system, exposing his fragilities and insecurities as far as his moral, philosophical and professional competence is concerned, bringing up the question about the meaning education has for him.

Assuming that creative and critical thought is an irreplaceable and indispensable intellectual tool for man to build and strengthen his human condition, the teacher has the fundamental commitment to work as the provider of the development of this ability. The curriculum of a teacher's education must be characterized, therefore, as a pedagogic action which will allow to prepare himself to perform his social role, shaping the education of a professional who will approach reality in a creative and critical way, and who will experience with his students this relationship with the world.

Without intending to go deeper into a discussion about values, but taking into account the essential relationship between values and education as a support for the same question of creative and critical thought, we take up the discussion of some points raised in previous excerpt of a text (Nogueira, 1994, p 17) :

> '....the values rise from the perception of human reality and the increase in value will always refer to a situation in which the subject is involved and which is full of meanings. Each valuation represents an adhesion to the value. When adhered, the subject is fully aware of the value - a reason - and has it in mind. He commits himself with his values which present themselves to him as universal, absolute and ideal. His adhesion is like his will : it is free'.

Therefore, if the value is apprehended from the experience of a really valuable situation, the teacher training curriculum must promote the exercise of creative and critical thought within the reality of the situation experienced. Within this context it still becomes necessary to consider that "the valuation process developed by the individual is impregnated with meaning and has a rational nature which however does not deny emotion. The authentic experience of these values, import, as well, emotional life" (ibid, p. 17).

How do studies of Comparative Education act in this process of preparing teachers for being able to provide for the development of the creative and critical thought of their students and promote the experience of essential values for living together? In this paper we cover three proposals for the discussion of these questions. They are : 1) The international perspective of Comparative Education studies contributes to eradicate the servility to foreign cultures as well as xenophobia ; 2) these studies deliberate upon issues and academic discussions centred in national interests and necessities. However, they are invigorated by scientific support contributions offered by neighbouring countries which share a conumn inheritance and present current continental reality, and 3) Comparative Education studies are to be focused as theoretical studies of Education.

2. Comparative Education: the concept of a field of knowledge in Education.

Comparative Education identifies itself as studies of Education, being, therefore, an academic discipline. The knowledge on which it is based is its object:

> 'What one asserts is that Comparative Education demands a scientific method and this in order to be practised, requires a design and execution structured on theory and theoretical frame, based on which the problem will be formulated with accuracy, once its conception having taken shape according to appropriate theoretical paradigms' (Nogueira., 1994, p 36).

We also have as an assertive that the investigations developed in the field of Comparative Education are not based only upon a relational thought which grasps observed facts. They are elaborated through the functions of "testing, clarifying or criticizing explicative designs' (ibid, p 37). Cervi highlights that such investigations (1986, p 83):

> '... go beyond the intention of revealing profiles of resemblances or disresemblances of educational realities, in order to achieve more complex explanations about these resemblances and disresemblances, about the 'coincidences' or 'political relations" of educational system and practices, either at the international, intranational and/or transnational level in present and future terms.'

The intense academic exchange which can occur as a result of Comparative Education Studies investigations favours an internationalist perspective, which according to Ianni (1986, p 45) understands critically and opens itself to several currents of thought. Such a perspective cultivates a critical reflection which deepens the ability to think about the questions which are present in the social reality of each investigator.

On the other hand, the formative substract which shall provide the teacher with the experience, understanding, knowledge and ability to act, objectives of his own education according to Saviani (1985, p 61), encompasses itself within the studies of Comparative Education as a corpus of knowledge that integrates studies which amplify the analytical ability, favour scientific accuracy and give support to critical intervention in the adoption of proposals and actions (Cervi 1986, p 44). This corpus of knowledge is built by research contributions which, in turn, are orientated by a systematic scientific method.

It is opportune to ask oneself up to what point the theories, the concepts, the research results and in the investigative methodology in the field of Comparative Education are part of the process which must lead to the enlargement of the analytical ability and to the favouring of the scientific accuracy and of the critical intention, once professional practice is considered. However, there are two previous questions to this one : if the theories are related to their historical and social contexts and if multiple factors, which are socio-historical determinants, have placed several countries in the situation of 'importers' of theories originated from different social realities, how can one explain its own reality proposing such an explanation based on theoretical 'constructs' which one knows originated from other socio-historical contexts? If the theories with explanatory ability must guide methodologically the process of apprehending reality critically, how can the reality be apprehended once one adopts guidelines which emerge from a theoretical corpus that privileges questions within these theories, that is, originated from the context which is specific to them and, therefore, strange to the 'importer country?

We do not wish to reject the theories elaborated by researchers from other socio-historic contexts, but such questions must be represented when adopting a theoretical frame. At this point of the discussion what we intend to produce evidence for is that the studies of Comparative Education, in order to shape its corpus of knowledge and to elaborate theoretical constructs, should import necessarily the development of research, the comparison, as it has already been remarked, accomplishes through the functions of testing, elucidating or criticizing explicative paradigms, requiring, therefore, strict analysis of the paradigms. It is focused, then, that because of their own peculiarity, those studies require scientific accuracy in the investigations and therefore give birth to attitudes and behaviors which take the critical and creative thought as a fundamental fact to the relation of the individual with reality.

The international perspective mentioned previously is disclosed in the interaction with universities and other foreign institutions and in the intellectual debate in an international arena developed by Comparative Education studies. However, setting out from the principle that it is necessary to be open to several currents of thought, an internationalist perspective does not represent a mere incorporation of the contributions offered by them but requires a critical reflection on.

This critical reflection does not allow the individual to be placed as 'colonized'. Up to a certain extent, it shapes the necessary dialogue with different societies and its contributions when fundamental problems and challenges are faced. The teacher is an "intellectual who enters in the interaction of social currents" according to Ianni (1986, p 48), as long as his work, his ideas, his values and ideals flow in the social system, therefore, teachers, being intellectuals "enter in the cultural production or in the reproduction of cultural values, ideals, standards, concepts, metaphors, images, proposals, projects, apprehension of the world which enter in the society machine and take part of social interaction..." (ibid, p 49).

The internationalist perspective in studies of Comparative Education gives a critical approach of the social reality without commitment to the nationalism, which feed xenophobia, or to a colonialist procedure, which submits the individual to servitude to what is exogenous. The values, ideals, standards, metaphors, images, proposals and plans which will express the teacher's view of the world order to think reality, once he places himself as intellectual and citizen, in a permanent tension with the reality which he experiences in his surroundings and in wider plans of regional, national, international and worldwide perspectives. The studies of Comparative Education create conditions so that the future teacher apprehends what is guaranteed to him by such instruments.

Comparative Education is a methodological approach of contextualization, which focuses on the educational problem inserted in the contextual level of the pedagogic, socio-political and of a wider social dimension of contemporary social problems. It is concerned with the different and with the similar, with ideas and pedagogic practices, present and developed in different contexts, with the transpositions and generalizaitions generated above all by economic and cultural dependency, with the contradictions displayed by the analysis of political discourse and of the educational reality.

The dialogical use of comparisons, according to Cervi's assertion (1986, p 49), leads to a better interpretation of the viability of singularity and a better judgment and knowledge of reality, elements of solidarity to be reached via education.

The second proposition of this work refers to the academic contributions and foreign countries support that invigorate the Comparative Education studies. We admit that the comparatists and the Comparative Education teachers' perspective, previously referred to, reveals the importance, of those contributions and support, more accentuated in what concerns the countries which experience the same continental reality. The importance of this dialogue should be focused on regions characterized by economic instability profiles, social conflict and tense relations with the world market, as well as with leading nations and, subsequently, by the presence of aggravating structural problems and by broader social problems.

The Comparative Education Studies proposal in teacher education courses may be comprised of contents that focus on contemporary educational reality, the relation of state/school, development and education, having as reference science and technology. Such contents offer elements for the analysis of contextualize well the political process, the pedagogic thought, the school/society relationship which characterize the educational system. Based upon research, allowing the teacher/student to move from the relational thought to comparison, it becomes possible to create conditions for him to develop academic competence regarding the ability to analyse, scientific accuracy and critical intervention, as well as to welcome and place in hierarchy values which, among others, are the support for an action turned to solidarity, tolerance and peace.

We now consider the third point presented. The object of Comparative Education Studies is Education. Therefore, they are emphasized as theoretical studies, although having an operational face in practice. We return to the point that such studies suppose scientific method and are developed and based upon theoretical frames in the field of education.

We do not intend, in the scope of this work, to raise the question of education as science. However, due to adopting the thesis of education as science, we lay emphasis on education theoretical studies importance in order to ensure a critical analysis of the theoretical-conceptual dimensions of the education of the teacher and of the ethical principles of the teaching performance. This performance depends on the quality of the training received, but not only on this. It is necessary, for example, to identify the action of factors not linked directly with this training in educative practice and consider how to bring into effect the relation between the teaching system and the educational aims, in order that we can evaluate, among other problems, the maladjustments found in the different roles performed by the teacher, the conflicts with the imprisoning rationality characterized in the educational system, institutionalized during its development, and the conduct and personal work style of the teacher himself.

To conceive and think 'what is' and 'what should be' of the educational process has its origin in the theoretical educational constructs. The reflexion about reality with which the Comparative Education studies faced, and the analytical synthesis of educational practice in the multiple contexts they accomplish have their basis in theoretical paradigms. The Comparative Education studies as by the basic assumptions they state, having as support pedagogical knowledge and the accuracy of scientific method.

3. Some points to take up again with the starting point.

The Assembly, as like many other organisations and institutions, reveals a widening preoccupation with effective policies and proceedings in order to assure the emphasis on human rights and consequently, with promoting the progress of peace. It elects, therefore, as one of its focuses of analysis, the curriculum of schools and teachers, considering that the school can and must transcend its traditional-adaptative function and to carry out with competence its other functions, aiming to make real more suitable answers to the progressively more complex problems originated from the dynamics of the socio-cultural processes which comprise the world scenario.

Silva (1991, pp 34-35) identifies four functions of the educational system : political, cultural, economic and academic, and explains the political function as the one which is related to the promotion of human rights, personal dignity and peace. Therefore, it shelters the emphasis in freedom, the respect for diversity of ideas and doctrines, the principles and values, of democracy, political stability, the democratic convivial relations. Any of such functions, however, rests necessarily on the meaning that education has for any of its actors.

Furthermore, we have to consider the creative thought. Silva refers to the reality of institutions still less favourable to the free creative thought game and to the difficulty of implementing pedagogy of creativity, once:

> 'The creative thought stands out precisely by disagreement, by the non-acceptance of conformism, by the resistance in accepting the most obvious and traditional solutions ... If one analyses the creativity as from the abilities that fall strictly within the creative act, it is emphasized the fact that our teaching standards are less useful to stimulate diverging thought.'

It is up to the school to provide a new way to apprehend this reality, to make more flexible the mental scheme that it encourages, "creating therefore opportunities to let divergence flow as well as opposition, dissent, doubt, personal search for new solutions, and the facing of the reality of the "illogic" (ibid, p 47).

The teacher is subject/agent of this changing process. The teacher education agencies face questions regarding this ability to answer to the challenge of experiencing a new trend of apprehending and acting upon reality. On the other hand, they need to establish the lines of action which will promote the necessary convergence of the paradigms of their pedagogic proposals and the requirements of the school practice regarding the teachers' competence and tasks.

Taking into consideration a stated relationship between Comparative Education studies and creative and critical thought, we aimed to highlight the importance of these studies as a curriculum component of teacher training. These studies configure a strong emphasis in the development of the academic competence and may accentuate theoretical paradigms of values, searching to empower the political ability of the teachers to understand and face their roles, having their personal commitment, the meaning of education for their conscience, and the values experience as guiding principles.

We question, however, how much these theories and methodologies can really lead undergraduate students to reach the greatest academic competence and to overcome the usual negligence of the system when considering the requirements of scientific epistemology at their academic level. The academic limitations of undergraduate students revealed in their teacher training courses, according to several studies, are characterized by the low level of the students' culture and proficiency in their subject areas. Therefore, we may assume a great existent difficulty in the development of the Comparative Education studies curriculum proposal, which do really occur. In the case of Brazil, the contents of the programme reveal emphasis in descriptive international studies and descriptive approaches of theories and methods (Oliveira & Nogueira, 1987), which encourages one to admit that the academic competence of undergraduates places them in the limits of a comparative reflexion. They apprehend the multiple *context realities* they analyse in the level of what is noticed, therefore, as relational thought.

We take up again, the starting point of education aimed at tolerance and peace. The social problems nestle the individual and social groups loss of the valuable, of the significant, of the transcendental. The social and cultural processes accelerated by the advance of science and technology will aggravate this loss by causing faster changes and by the impact in population which do not share the universalization of these processes with the same intensity of others. All these facts rebound in the forms of sociability and deeply changes the quality of interpersonal relations (Silva, 1991, pp 424-3). This scenario brings to education the challenge of stimulating human relations, the cooperative work based on solidarity and the strength of democracy and consequently the need to rethink teacher education. At this point we raise again the question of the Comparative Education Studies contribution, and without having gone beyond a reflection on the three propositions presented regarding these studies, we close the circle of this discussion.

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A MODEL OF DEVELOPMENTAL STAGES OF CULTURES

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A coconut tree and a rose are very different; they are, also alike in that they go through certain stages of development on their way to maturity. Just as plants go through these stages, so do animals, including people. Psychologists have defined the development stages of people in a number of categories. I want to look at three of these kinds of developmental stages that have been attributed to people and question the theory of whether cultures or sub groups go through similar kinds of developmental stages from inception to maturity.

The thesis of this presentation is that, as individuals and things in the physical world proceed through developmental stages, so may development occur in cultures. Giving an overview of Piaget's theories of cognitive development, Erikson's theory of psychosocial development, and Kohlberg's stages of moral development, this research looks at the possibility of teacher education students considering whether such developmental stages occur in cultures.

A theory of developmental stages of cultures, nations, or groups holds implications for teacher education programs relative to both methodology and curriculum development. Through the curricula and instructional development of: (1) acceptance of differences, (2) flexibility, (3) tolerance, and (4) interest in the welfare of others, teacher education students can effect long-term changes for peace and tolerance. This research is a module that can be used in a teacher education general methods classroom and will combine the previously acquired knowledge in psychological and sociological foundation.

How does an individual develop cognitively? Psychosocially? Morally? How does the ethos (the beliefs, customs, ideals, nature, and standards) of cultures develop? Could there be some similarity in the development of both? Can we say that the ethos of a culture develops cognitively, psychosocially, and/or morally?

Using developmental psychology and the standards of some developmental stages of individuals, could inferences be made about the developmental stages of cultures? If so, could such developmental stages become predictable? What similarities could be found between individuals and cultures?

What is the profit of looking at such a theory? Berger and Keller (1981) as cited in Cornbleth and Waugh (1995, p. 28) have indicated that one of the basic drives of the human intellect is to find (or develop) "meaningful order." If we find or develop a plausible theory, how then can we use it? If we can discover some parallel between the development of an individual and the development of a culture, we can possibly make predictions. If we can make predictions, we can better prepare for the problems of development. Therefore, the development of such a theory may lead to a study of the maturing process of a culture.

We question, however, how much these theories and methodologies can really lead undergraduate students to reach the greatest academic competence and to overcome the usual negligence of the system when considering the requirements of scientific epistemology at their academic level. The academic limitations of undergraduate students revealed in their teacher training courses, according to several studies, are characterized by the low level of the students' culture and proficiency in their subject areas. Therefore, we may assume a great existent difficulty in the development of the Comparative Education studies curriculum proposal, which do really occur. In the case of Brazil, the contents of the programme reveal emphasis in descriptive international studies and descriptive approaches of theories and methods (Oliveira & Nogueira, 1987), which encourages one to admit that the academic competence of undergraduates places them in the limits of a comparative reflexion. They apprehend the multiple context realities they analyse in the level of what is noticed, therefore, as relational thought.

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What is a culture? It is a civilization or a society, even a subculture as a smaller unit of a civilization or a society that is attempting to develop in a new and different way. According to Pai (1990), a culture is "an integrated set of norms or standards by which human behaviors, beliefs, and thinking are organized" (p.22). In 1973, Geertz (cited in Pai, 1990) has indicated that culture has changed from being "complexes of concrete behavior patterns " to being a "set of control mechanisms for governing behavior" (p. 22). It is important to keep in mind the concepts of ethnicity and tradition (or lack of it). A culture can be developing in a newly established country, or it can be a group of people who have been transported into a new setting who are trying to re-develop their previous culture from another place, such as groups of immigrants.

Try to think of three different kinds of cultures: a very old, a medium aged, and a very young culture. Let's keep those in mind as we look at the developmental stages of individuals and see what similarities we can find between people as individuals and cultures as entities.

In reviewing the developmental stages of individuals, let us begin with Swiss psychologist Jean Piaget who labels four stages of cognitive development (Santrock, 1991, p. 323). In the first stage, sensorimotor which generally lasts from birth to age 2, the child moves from "reflexive, instinctual action... to the beginning of symbolic thought . . . constructs an understanding of tne world by coordinating sensory experiences with physical action." The second stage is preoperational and generally lasts from 2 to 7 years. In this stage the child begins to see everything with words and images utilizing more symbols in thinking and moving beyond the sensory information/physical action stage.

The Concrete Operational stage, lasts from age 7 to 11 and in this stage "the child can now reason logically about concrete events and classify objects into different sets." In the fourth stage of Formal Operations, ages 11 to 15, the child "reasons in more abstract and logical ways. Thought is more idealistic" (p. 323).

Let's chart this; look at illustration 1 in your individual packet as you think of a dimension of the development of a culture, list your idea in the column for cultures. If you are thinking of an ancient culture, you find that all of your answers may be toward the bottom of each list. If you are thinking of a somewhat developed culture, your indicators may be about mid way. However, if you are thinking of a very young culture, you may find your indicators near the top of each list.

Some ground rules: 1. We want to be positive in our efforts to follow this theory progression. 2. We may find that it does not hold true. 3. Let us not use names but instead say Culture A, Culture B, etc. The process we want to use is to think of a group (culture or sub-culture) and see if it fits into any of the categories. If it does, then why? If it does not , then why not?

Illustration 1

Piaget's Development Stages Compared to Cultures

Stages of Individuals	Loosely Translated	Examples Cultures/Groups
I		
Reflexive Instinctual action	Instinctive reaction	
Understanding the world by coordinating sensory experiences with physical actions	Reacting based on sensory experiences (taste, smell, touch, see, and hear)	
II		
Words, images, symbolic thinking, going beyond the connection of sensory information and physical action	Using symbols to represent perceptions	
III		
Reason logically about concrete events; classify objects into different sets	Using reason to assess events and proposed reactions	
IV		
more abstract and logical reasoning and more idealistic thought	Widespread concern of all group members for each other	

Now let us turn to Kohlberg's six stages of moral development (Good and Brophy, 1986, p. 118). Stages 1 and 2 are labeled Preconventional Morality. Stage 1 is "heteronomous morality. Obedience based on fear of punishment. Egocentric point of view, difficulty in appreciating the viewpoints or interests of others. No real conscience or sense of morality yet but behavior can be controlled through reinforcement, especially fear of punishment."

Stage 2 is "Individualism, instrumental purpose, and exchange. Still primarily egocentric and concerned with own interests, but aware that others have their interests that they try to pursue. Generally concentrates on meeting own needs and letting others do the same, but when necessary will help meet other's needs in order to get one's own needs met. In this case, what is right is what is seen as fair or what amounts to an equal exchange" (Good and Brophy, 1986, p. 118).

Stages 3 and 4 are labeled conventional morality. In stage 3, "mutual interpersonal expectations, relationships, and interpersonal conformity. Good-boy good-girl orientation: try to please authority figures and live up to expectations for one's role as son, etc.... Concern about being good by practicing the "golden rule" (Good and Brophy, 1986, p. 118), showing concern about others, and displaying virtues such as trust and loyalty.

Stage 4 deals with "social system and conscience. Moral ideals become more generalized, and motivation to live up to them shifts from concern about the reactions of immediate others to a sense of duty to respect authority and maintain the social order. Awareness of the individual's responsibility to keep the system as a whole being by following its rules and meeting its defined obligations. Belief that laws are to be upheld except in extreme cases where they conflict with other fixed social duties" (Good and Brophy, 1986, p. 118).

Stages 5 and 6 deal with principles morality. Stage 5 " social contract or utility and individual rights. A sense of duty and obligation to fulfill the social contract still prevails, but with recognition that laws are means to ends rather than ends in themselves, and that laws should be written to obtain the greatest good for the greatest number. Awareness that certain values and rights should take precedence over social arrangements and contracts. Recognition that the moral and the legal points of view are different and sometimes conflict; confusion about what is right when such conflict occurs" (Good and Brophy, 1986, p. 118).

Stage 6 "Universal ethical principles. Belief in and sense of personal commitment to universal moral principles, justice, equality of human rights, respect for the dignity of humans as individual persons). Particular laws or social agreements are usually considered valid and followed because they rest on these principles, but the principles take precedence when there is conflict between what is legal and what is right" (Good and Brophy, 1986, p. 11).

Illustration 2

Kolberg's Stages of Moral Development Compared to Cultures

Stages of Individuals	Loosely Translated	Examples Cultures/Groups
1 Egocentric; behavior controlled through fear of punishment	Actions prescribed through fear	
2 Still individually egocentric and interested in meeting own needs; will help others if that helps to meet own needs	Actions prescribed by selfishness	
3 Trying to please authority figures, showing concern for others, developing trust and loyalty	Developing paternalistic loyalty	
4 Generalized ideals, sense of duty to maintain social order, belief in upholding laws	Belief in the group	
5 Realization that laws are means to an end, not the end themselves; recognition that moral and legal points of view sometimes conflict (causing confusion)	Reason and logic prevail	
6 Universal ethical principles which take precedence when what is legal and what is right conflict	Brotherhood/sisterhood	

Our last set of developmental stages is that of Erikson's theory of psychosocial stages (Scarr and Vander Zanden, 1987, pp. 392-394). Erikson's theory speaks to the eternal question of personal identity: "Who am I? Where do I belong in the scheme of things? How do I fit into my world?" Can these same questions be asked by young cultures just as by adolescents?

Erikson's eight stages of psychosocial development each have a positive and a negative side. Each stage holds a crisis between the positive and negative. If the positive occurs, the individual develops well; problems occur if the crisis occurs and negative feeling are produced.

1. Between birth and 1 year, the child learns to trust or mistrust, based on how he is cared for. This trust or mistrust continues with him throughout his life.

2. Between ages 1 and 2, the child learns autonomy: self control and self assertion. If there is too much criticism, they will be ashamed and doubtful of themselves (for the rest of their life).

3. Between years 2 and 5, the child learns to make his own decisions and take initiative. Constant discouragement or punishment can lead to guilt and loss of initiative (for the rest of his life)

4. Between ages 5 and puberty, the child takes pride in his skill competence. If he receives too much criticism, he will maintain long-term feelings of inferiority.

5. During adolescence, the individual tries to find his own identity. Failing this, they are seriously confused.

6. Early adulthood is the period in which individuals who are secure and have developed positively, can experience an intimate relationship. Those with isolation personalities tend to avoid true closeness.

7. Middle age is the period of generativity vs. stagnation. Those who are stagnant try to hang on to the past while those who enjoy generativity are developing a productive contribution for the next generation.

8. Later adulthood is viewed with either integrity or despair. Individuals look back over their life with either a sense of satisfaction or a sense of regret.

Does a culture experience these same stages?

Illustration 3

Erikson's Stages of Psychosocial Development Compared to Cultures

Stages of Individuals	Translated (Scarr and Vander Zanden, 1987, pp. 392-394)	Examples Cultures/Groups
1		
Faith or uncertainty	fear vs. trust	
2		
Self-assertion or shame	autonomy vs. doubt	
3		
Decisions or discouragement	initiative vs. guilt	
4		
Skills or criticism	industry vs. inferiority	
5		
Trying to fit in	identity vs. role confusion	
6		
Relationship security	intimacy vs. isolation	
7		
Looking forward or back	generativity vs. stagnation	
8		
Satisfaction or regrets	integrity vs. despair	

What have we learned? As in individuals, is it possible that cultures may suffer the pangs of development? We study individuals so that we can predict and avoid problems in such development. Through a study of the developmental stages of cultures, we may be able to predict and avoid problems in their development as well. If we can make life freer, safer, happier, better, more comfortable for those within culture, it is then profitable for us to identify these stages of development to provide assistance and relief in the development of cultures for the better health, education, and prosperity of coming generations.

TOPIC THREE: Developing Leaders To Promote The Values of Tolerance and Peace

Have we made the case for the possibility of developmental stages in the ethos of cultures? Can we say that the ethos of a culture develops cognitively, psychosocially, and/or morally? As previously stated, a theory of developmental stages of cultures, nations, or groups holds implications for teacher education programs relative to both methodology and curriculum development. Through the curricula and instructional development of : (1) acceptance of differences, (2) flexibility, (3) tolerance, and (4) interest in the welfare of others, teacher education students can effect long-term changes for peace and tolerance.

If this review has caused you to question and to seek new possibilities for the peaceful development of cultures, then our objective has been fulfilled: not to find the right answers, but to ask the right questions.

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PERCEPTIONS OF MINORITY HIGH SCHOOL SENIORS IN REGARDS TO TEACHING AS A CAREER CHOICE: 1995 MICHIGAN SURVEY

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School districts and teacher educators have continued to express their concern about the critical under representation of minority groups in the profession of teaching (Banks, 1994, 1991; Gordon, 1993; Haberman, 1988; Smith et. al., 1988; Spellman, 1988; Holmes, 1986; Greer and Husk, 1989; Gollnick & Chinn, 1986). Since 1980 the number of minority students enrolled in public schools has been rising while the availability of minority teachers has been falling. It is predicted that by the year 2000, nearly 50 per cent of the students in kindergarten through 12th grade will be minority, and minority students will comprise the majority in 53 of the nation's largest cities (Goretz & Pitcher, 1985).

Children of poverty and minority children are increasingly located in central city schools, which also have the worst teacher shortages (Oakes, 1987). At present, in all but two of the 25 largest cities, a majority of students are "minority" (Graham, 1987). These central city school districts may be described as having minority populations in "majority" status, and are areas which tend not to be the primary choice of non-minority teachers with regard to employment aspirations.

Demographic data reported by the American Association of College of Teacher Education (1994) reported that while minorities represented 32 percent of the public school age population in 1990, a survey of teacher-preparatory institutions in 47 states and the District of Columbia revealed that enrollments in undergraduate elementary education programs had representations as follows: 6.4 percent were African American, 3.4 percent were Hispanic, and 0.8 percent were Asian American, and 0.5 percent were of those undergraduates preparing to teach at high school level, only 5.7 percent were African American, 4.0 percent were Hispanic, 0.8 percent were Asian American, and 0.6 percent were Native American. Of those undergraduates preparing to teach special education, only 6.6 percent were African American, 3.1 percent were Hispanic, 0.5 percent were Asian American, and 0.5 percent were Native American. Of prospective teacher candidates, 81% of teachers were female (nearly 90% in elementary), 92% were white, less than 3% were functional in a language other than English, and only 9% reported that they would choose to teach in urban or multicultural settings (21st Century, 1991).

The downturn in minority educators has been so dramatic that some authors (Cole, 1986; MEA, 1992; Edwards, 1981; Irvine, 1988; Rodman, 1985) have referred to minority teachers and administrators as an "endangered species". The implications are that most teachers teaching today's children are European American, and tomorrow's teaching force will be even more so. According to W.A. Smith (1988), with the existing minority teaching force, students, who have about 40 teachers during their precollegiate years, can expect to encounter only two to three who are members of a minority group during their entire school career. George H. Russell (1988), Assistant to the Superintendent of personnel Services Division (San Diego City Schools), states that if this steady decline in minority teachers continues unabated at its present pace, there is a real possibility that by the 21st century, minority teachers could well become as extinct as the prehistoric dinosaur.

Foster (1989) reports that in 1950, half of the African American professionals in the United States were teachers. However, with the increase in the number of African American college graduates in a variety of fields, teaching is no longer perceived as a way out of the lower class. As a result, both teachers and parents may be discouraging talented high school students from identifying as a career option. According to Graham (1987), African American representation has dropped from 12 percent in 1980 to less than 7 percent in 1990.

Throughout the seventies and into the eighties, Gordon (1983) contended that the shortage of minority teachers was embedded in a context of school desegregation , higher education elitism, racism, poverty, and urban decay. A much larger potential supply of teachers exists among ethnic and urban communities than is evident from the current minority student enrollment in teacher education programs in universities with traditionally white student bodies. She suggested that while racism and poverty have slowed academic achievement in urban communities, the lack of active recruitment and community partnerships on the part of teacher education programs has contributed to the low enrollment of students of color in those programs. As well, she contended that adding to this situation has been the inertia of the teaching profession and its training program resulting in selection criteria of recruitment which perpetuate stereotypes of teaching based on the typical teacher at middle-class suburban schools, and the consequences of increased testing and longer training programs for minority students.

In a face-to-face interview, 140 teachers of color in Cincinnati, Ohio, Seattle, Washington and Long Beach, California, were asked "Why do you think students of color are not going into teaching?" Three major areas within seventeen themes emerged from the responses.

Educational Experience

1. no high school diploma
2. lack of preparation
3. negative student experience in school
4. poor student discipline/lack of respect
5. teachers not prepared for diversity
6. lack of support for college

Cultural and Community Concerns

1. lack of academic encouragement
2. racelessness (fear that demonstrating an interest in school will be equated with acting white
3. absence of role models
4. low status of teachers
5. too much education for the return
6. teaching not attractive to some ethnic groups

Social and Economic Obstacles

1. low pay
2. negative image
3. poor school conditions
4. more opportunities elsewhere
5. racism (Gordon, 1993)

Is it important to have an adequate supply of minority educators for the nation's schools? To this question, one may respond that minority professionals in America's schools serve as role models for both minority and majority students. They give credence to the viability of education as an acceptable career path to upward mobility for minority populations. According to Leonard (1980), minority educators tend to be the professional role models having the earliest contact with young children, providing the valuable models of successful minority individuals who are contributing members of society.

Non-minority students will benefit from the opportunity to experience minority teachers. Interacting with minority educators will result in increased familiarity with minorities and their culture(s), and experience in seeing them in professional roles will lead to higher expectations in others for minority group members (Middleton et. al., 1988).

Without sufficient exposure to minority teachers throughout their education, both minority and majority students come to characterize the teaching profession, and the academic enterprise in general, as better suited for European Americans (Terrell, 1995). As the proportion of European American teachers grows, role modeling that might encourage minority students to pursue careers in education decreases, possibly further enlarging the already inadequate ratio of minority teachers to minority pupils in the schools.

Mack and Jackson (1991, 1992a, 1992b, 1995) reported that minority school seniors and minority parents tend to maintain a stereotype of the characteristics of a "good or best" teacher, and the characteristics are highly associated with an individual belonging to the same racial/ethnic group. In encouraging a high school senior to become a teacher, they discovered that the traits of a "best" teacher varied greatly from the qualities deemed important in the training efforts of institutions of higher education.

However, even as role models, minority teachers may not be encouraging minority students to become teachers. In a 1988 survey of American teachers (Harris, et. al., 1988), African, American and Hispanic teachers reported that they were much more likely to see themselves as leaving the teaching force. Of 300 teachers surveyed, 41 percent said they were likely to leave teaching within five years as opposed to 25 percent of the majority teachers. Page (1991) reported that although African American teachers generally reported positive views of the factors associated with their teaching careers, they were not very likely to encourage their own children to enter the profession.

The Institute for Educational Leadership (1988) reported that many urban teachers struggle with inadequate resources, substandard facilities, and lack of support that would not be tolerated in other professions. Working conditions were cited as being so poor that they had very powerful negative effects, including higher teacher absenteeism, low morale, and low job satisfaction.

Sullivan and Dziuban (1987) discovered that teachers frequently discouraged academically talented students from considering a career in teaching. Because of frustrations associated with their own employment status, they were accomplishing this so effectively that virtually none of their students, interviewed in the study, seriously considered public education as a career choice.

Page and page (1984) found similar results and reported that high school seniors were discouraged by negative school environments. The major finding of their study was that the variable which best determines if students will consider teaching is simply whether or not other individuals have discussed the career choice with them. The majority of students had never had anyone talk to them about selecting the teaching profession as their occupational choice. The pages suggested that recruitment efforts must be devised to include levels other than the senior years in high school, especially individuals in the teaching profession provide that encouragement.

Barry, et. al, (1989), in a series of personal interviews with high school sophomores in three states regarding their perceptions of teaching as a career discovered that

1. for both regular and advanced students, 5.8% indicated an interest in becoming a teacher.

2. only 2% of the advanced students indicated an interest in teaching a prospective career.

3. most students - regardless of race, gender, or school location - expressed negative opinions about teaching as career alternative, with reasons that included poor pay, boring and routine work, lack of autonomy, limited opportunities for advancement, and frustrating working conditions.

4. students reported being discouraged from teaching by their own teachers and by parents who are teachers.

It has been shown that many students from minority backgrounds do not clearly recognize the connection between schooling and careers, although they often aspire to careers that require college degrees (Blackwater Associates, 1989). Often students from historically under-represented groups lack information and counseling on the things to do in high school that will qualify them for college.

In a report by Alliance 2,000 (1994), it is suggested that there are students of great potential who have had inadequate preparation in public schools, who lack an understanding of the prerequisites and requirements of a college education, and who therefore can profit from programs and supports that will steer them toward success in higher education. The first steps toward attracting these students into teacher education programs, therefore, involves the efforts necessary to ensure that these students enter college in the first place.

Survey Group

The high school districts seniors surveyed were located in the State of Michigan and were enrolled in school districts (Grand Rapids, Baldwin, Conklin, Port Huron) having at least a 35% minority school enrollment. The total number of surveys administered to high school seniors was 436 and the return rate was 98% Students self-identified by gender and racial/ethnic group with the following representation: females 56%, males 42.7%, Asian Americans 3.0%, Hispanic Americans 9.2%, European Americans = 54.4%, Native Americans = 0.9%, African Americans 24.5%, and Other or No Response 8%.

Survey Instrument and Analysis

A four-page questionnaire was developed having 22 questions asking for either single or multiple responses. The survey was composed of checklist, rating, and Likert-type items, and was modeled after a survey instrument developed by Enger (1983). Students were instructed to carefully read each item and to mark their responses in the space provided. They were informed that the survey was not a test, and the only "right" answer was the one that was a true reflection of their opinion.

The researchers in conjunction with Research and Development Office of the Grand Rapids Public Schools designed the questionnaire and conducted the analysis procedures. Data was examined using the SPSS statistical procedure.

Survey Responses

Only 52.8% of the seniors reported that they lived with both parents with a rank order as follows by ethnic group: Hispanic Americans 72.5%, European Americans 62%, Asian Americans 38.5%, African Americans 34.3% and Native Americans 0%. Of the total group only 10.1% had less than a high school diploma, whereas the ethnic distribution presented the following rank order listing for less than high school completion: Hispanic Americans 45.0%, Asian Americans 15.4%, African Americans 10.9%, European Americans 4.3%, and Native Americans 0%. In asking if a parent was a teacher or school administrator, 12.2% of the total group answered "yes" with the following racial/ethnic group rank order distribution: European Americans 12.8%, African Americans 11.2%, Asian Americans 7.7%, Hispanic Americans 7.5%, and native Americans 0%.

Nearly 37% indicated a desire to enter college after graduation, and 73.9% indicated a grade point average of 2.5 or higher. Female students appeared to be more likely than males to identify teaching as a worthwhile career choice for both men and women. When asked, "If given a scholarship would you become a teacher?" positive responses were given by 45% of the Hispanic American students, 35.9% of the African American students, 30.8% of the Asian American students, 25% of the Native American students, and 33.6% of the European American students.

All groups provided a 49.6% response rate that teachers tend to enjoy their work. Across ethnic groups, agreement was presented by 75% of the native Americans, 56.8% of the African Americans, 52.5% of the Hispanic Americans, 50.1% of the European Americans, and 38.5% of the Asian Americans.

Of the total group, only 31.0% had talked to anyone about becoming a teacher. Across the various ethnic groups an affirmative response was offered by 50.0% of the native Americans, 38.5% of the Asian Americans, 36.8% of the African Americans, 35.0 percent of the Hispanic Americans, and 26.3% of the European Americans.

Only 37.4% of the total group had asked a teacher why they chose teaching as a career choice. The range of "yes" responses by ethnic group are presented as follows: 43.8% for African Americans, 40.0% for Hispanic Americans, 33.5% for European Americans, 30.8% for Asian Americans, and 25.0% for Native Americans.

Placed in rank order from high to low, the following individuals were perceived to have offered positive encouragement to select teaching as a career choice: teachers (33.8%), parents (26.1%), guidance counselors (18.9%), friends (18.4%), relatives (17.0%), religious leaders (14.6%), and youth leaders (11.2%).

When asked where they would choose to teach, the majority of respondents identified either a large urban-sized or middle-size school district. Seventy-eight percent of the sample would select a regular education placement and 13.3% would choose to teach special education. When asked if they would like to teach in their home school district 43.3% of the total group responded "yes".

In selecting a choice of instructional level, the sample offered the following rank order (high to low): high school (34.9%), early elementary (24.1%), preschool (14.0%), later elementary (12.5%), and middle school (9.8%).

In selecting a high school subject area, these students indicate their first choice would be to teach by rank order (high-to-low): physical education, mathematics, business, history, science, art, foreign languages, social sciences, chemistry, vocational education, and physics.

The characteristics of the teaching profession that would attract them to joining the teaching profession, reported in rank order (high-to-low) are vacations, contribution to helping children, working conditions, job security, opportunity for career advancement, fringe benefits, job availability, difficulty of the job.

When asked to compare teaching as a career choice to other professions like medicine, law or business, the sample responded that teaching offers more of the following characteristics in rank order (high-to-low): vacation time, time required for planning, college education, opportunity for career advancement, difficulty of job, prestige, and salary.

When asked to compare teaching as a career choice to other professions, the sample responded that teaching offers less of the following characteristics in rank order (high-to-low): salary, status, career advancement, difficulty of job, college education, time for planning, vacations, and prestige.

Summary

There appears to be little significant progress in the recruitment of minority school seniors into preservice schools of education, even though the proportion of minority students in the school-age population is approximately 40% and growing. Are we correct in believing that minority high school seniors are not interested in teaching as a career choice? The findings in our study have suggested that a pool of qualified minority high school seniors are available to be recruited into teacher education programs. However, intervening variables such as financial support, career awareness, lack of positive information regarding the field of education as a career choice, and lack of encouragement appear to be barriers in enlisting minority high school graduates into the teaching field.

Somehow these intervening variables, which have been identified in this research study, have become effective gatekeepers in restricting minority student enrollments across all fields of study. If our nation's schools are to reflect the model of a "just society," minorities will have to be empowered with an equitable representation of teachers and school administrators, and a guarantee that teacher education is inclusive rather than exclusive. As stated by E.L. Boyer (1990), we must recognize that inequality is rooted in the society at large, and it falls on higher education to have an unequivocal commitment to social justice.

According to Terrell (1995), schools of education must greatly expand their efforts to increase significantly the number and proportion of minority graduates. Changing demographics suggest that the nation can ill afford to waste valuable resources by ignoring minority students' success, thus influencing the social, economic, and political stature of the United States (Midgette & Stephens, 1990).

Wilson (1989, 1988) suggested that left unchecked, the declining participation of minorities in teacher education will have repercussions for future generations of Americans. Left unchecked, the field of teacher education risks developing an educational and economic underclass, establishing the profession of education as being reserved only for European Americans, and establishing urban school teacher service as a "colonial" assignment in communities where there is little investment.

As the Carnegie Forum on Education and the Economy noted in 1986, the diminution in the number of minority teachers has an adverse effect on all students, majority as well as minority. For the race and background of their teachers often tells them something about authority and power in contemporary America. These messages influence students' attitudes and their view of their own and others' intrinsic worth. The views they form in school about justice and fairness may also influence how they view the status of their own citizenship.

As Graham (1987) has predicted, the greatest need for teachers will be in schools of America's urban and inner-city areas. Minority students are more likely than their majority counterparts to select an urban-type school district as their teaching preference. These minority students would provide a teaching staff that prefers to work in urban schools, rather than one made up of many majority teachers who are assigned to these schools by default.

Midgette and Stephens (1990) suggested that since a majority of minority students are attending predominantly European American institutions, it becomes even more critical for those institutions to adopt policies that are innovative in recruiting, retaining, and graduating a greater number of minorities. In addition to presenting the findings of our research, we offer the following 12 strategies for immediately increasing minority student enrollment in preprofessional teacher education programs.

1. Provide career change opportunities for minorities with degrees outside of teacher education, especially in areas that may be suffering industrial or governmental downsizing.

2. Provide career ladder opportunities for non-certified employees already in the schools.

3. Form working partnerships with two-year colleges that lead to 2 + 2 degree programs.

4. Demand that schools of education offer alternative certification programs that provide certification opportunities through evening and weekend study.

5. Encourage schools of education to combine theory-and-practice in the schools, using the National Teacher Corps and Teach America models.

6. Establish Future Teacher Associations at middle and high school levels.

7. Establish scholarship programs that offer work-study and summer employment opportunities in the schools.

8. Encourage successful educators to visit every school for the purpose of proselytizing the virtues of being a teacher.

9. Encourage successful teachers and administrators to serve as mentors for high school and college students interested in a teaching career - "reach one, recruit one."

10. Organize "publicity" activities that communicate the employment rewards offered by teaching.

11. Initiate preservice programs that encourage cohort groups of minority students who are assigned throughout their academic careers to supportive faculty mentors.

12. Establish "magnet" high schools that have a teaching career theme.

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TEACHING TOLERANCE THROUGH THE MUSEUM EXPERIENCE

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Today, in the wake of the growing local and global crisis of hatred and intolerance, many museums in the United States have begun to reassess themselves in their mission, goals and presentations. More and more curators and museum educators are beginning to address these issues through exhibitions, a more engaged education department, and programs. In addition to developing meaningful programs in the museums, museum education departments can act as a supplement to enhance the local or state educational system. Museums are beginning to have a changing effect on how the histories of the diverse peoples of this country are being perceived and taught. As a result of this, many museums in the United States are becoming major institutions of education. The acknowledgment and internalization of this role, as educator, is a potential power that could not only help change sentiments and views of "the other", but start the process towards creating tolerance, a "true democracy," and peace throughout the world. Stereotypes have always been a part of U.S. History exhibitions. They reinforced the national mythical images that the government wanted portrayed to the world. Slowly, museums are coming into their own and having a new impact on the perception of bias, prejudice and intolerance. A history museum can provide the framework for a truly integrative history of the people of any city or country. It can directly tackle issues through exhibitions and artifacts that schools are still debating, such as how, if, and when they should be introduced. The history museum is an ideal place to tackle intolerance.

History museums have a unique opportunity to help visitors understand the interdependence of all the people who make up the city, state, or nation through its artifacts and exhibitions. As an added plus, history museums have the opportunity to validate the contributions of ethnic minorities in the local and national history. The identity of a nation of people, collectively and individually, is shaped through cultural images created and preserved in museums. Readressing mythical images would open up dialogue between groups.

During her speech at the opening of the 1994 Midwest Museum Conference in Chicago, Adele Simons, of the McArthur Foundation, reminded all museum professionals that "The great challenge for museums today is to become forums for a multiplicity of conversations: between cultures, neighborhoods, nations, religions, races, classes, genders. Museums have the great opportunity to become venues to house conversations between the past and the future." (Midwest Museum Conference Annual Review: 1993-1994, p. 250).

History museums must begin to develop a different world view; a new style of learning and teaching. Our traditional Western way, which views culture in terms of linear progression, may not be suited to truly teach the interdependence of all human life. Perhaps museums should choose a new structural paradigm; a circular, wholistic one, that emphasizes the interdependence of all human beings, thus allowing for tolerance to have a natural space in history.

Today, many city schoolrooms throughout the United States are becoming places of chaos and confusion, because children's lives are more chaotic and dangerous. Under such circumstances the museum can prove to be a safe-haven or 'refuge' for learning, a place where the student visitor can experience something very different from his or her daily life, something akin to the "sacred" (Graburn: 1983), yet helping them to make some sense of their world. You may ask "But won't the children bring their anger and frustration into the museum with them?" The answer is "Yes", but the museum is not a school. The physical space itself, along with the contents of the exhibitions, call for the student to behave differently. The high ceilings, columns, artifacts, and acoustics have an effect on the visitor. The physical appearance of the museum calls for decorum.

An exhibition which includes the interconnected history of all people of a place, could be the impetus for inter-cultural dialogue. It could be the humanistic and insightful way that allows students, who may have been "at war" with each other only an hour before, to see that there is a history of the place that they all share. The representations of the various groups would open up a dialogue. Dialogue, says Akiya (1995), is the humanistic approach: "Dialogue may seem like something very ordinary, but it is in fact, the most potent weapon the people possess ... and the expansion of dialogue equals the expansion of humanism and the expansion of the self" (p.5). It may not solve the immediate problem in a short term, but it would be a beginning for long term cooperation. It is the long term that must be sustained.

It is just this possibility in the United States, that museums can play a pivotal role in the rethinking and re-presenting of our past deeds, independent of governmental sanctions, or from the "patriotic-mythical" viewpoint, that many would like to see prevented. Controversies have been waging in the museum world since 1991 when the national Museum of American Art exhibited "The West as America", which tried to tell the story of the settling of the West from the side of the 'courageous, Euro-Americans'. The most recent museum controversy (1994), surrounding the Smithsonian's "Enola Gay" and Atomic bomb exhibition, the result of which was the resignation of the curator, shows the challenges museum directors, curators and museum educators will encounter when trying to address past wrongs and build a 'truly' democratic and tolerant nation.

People do not like to be reminded of their mistakes, injustices, or past hatreds. By placing restrictions on museum educators and curators who understand the need for re-addressing history in relation to these wrongs, only tends to perpetuate stereotypes, intolerance and hatred. Why place such restrictions on museums? It is simply that those who are in control understand the 'power of place' a museum is and the power that exhibitions have on the mind.

By creating exhibitions that include the many peoples who helped to create and continue history in a place, whether village, city or a nation, the museum fulfills its 'true' function to educate and preserve for all the people. A case in question is the Chicago Historical Society, the oldest cultural institution in the city of Chicago, founded in 1856. Though begun as most historical societies, to glorify the creation of the United States and the city of Chicago, "The Society" as it is called, has begun to realize the importance of its role in the city as an educator for all of its citizens.

The Chicago Historical Society, in response to the Joyce Foundation which had asked them in 1992 to come up with a project that would bring in hard to reach audiences of the city of Chicago, came up with the concept of **"Neighborhoods: Keepers of Culture"**, as their attempt to reach out to "nontraditional audiences," a euphemism for African-Americans, and Hispanics. The purpose of the project is to show the museum's commitment to truly becoming representative of all the people of Chicago.

The "Neighborhoods Project" is planned as a visual portrayal of four different neighborhoods in Chicago. These neighborhoods are representative of the rich ethnic and cultural traditions which exist in the city. The first of the neighborhoods to be presented is Douglas/Grand Boulevard, a predominately African-American neighborhood, located on the South side of the city; the second is Rogers Park/West Ridge: a multi-diverse neighborhood with a large population of older European-Jewish residents, East Indians, Jamaicans, West Africans, Assyrians, Hispanics, and newly arrived Russian-Jews. It is the most diverse of the four neighborhoods; third is the South Lawndale / Lower West Side: another predominately African-American neighborhood; and fourth the Near West Side/East Garfield Park or Pilsen area, a predominately Mexican-American neighborhood of first and second generation residents. The exhibition traces these neighborhoods from the first settlements to the present time.

The aim of this exhibition series is to tell the story of these neighborhoods, past and present; in the broader context they will teach all the people of the city of Chicago about their shared past and the shared future that they can create, based on open dialogue, dispelling myths, building mutual respect, and tolerance.

This paper has mentioned the word tolerance a number of times without defining it. Tolerance is here defined not as the acceptance of anything, but as the creation of peace and happiness in the world, starting with oneself and the place where one lives. This is a definition based on Buddhist principles. To achieve this kind of tolerance one has to first get control of one's life. The individual must be able to believe that they are in control of what happens in their lives and between the person and their environment. Buddhism uses the term **Esho Funi** or the "Oneness of Subject and Object". This is interpreted to mean that humankind is inseparable from the environment, and the environment is a reflection of ourselves. **Esho Funi** also implies that each one of us has the potential to change our environment, depending on our individual determination. Associated with is the difficult idea of not blaming others for our condition. That is one of the more difficult concepts to comprehend and we often need more information and encouragement to help us understand what it means not to blame others, but to take charge of our own futures from this moment on (Dockett: 1994, Ikeda: 1976).

Included in the desire to understand our place past, present and future, are the questions: "Where do I fit in this city, in this nation, in this world?" or "Is my history in this place of any worth?" The Neighborhoods Project tries to answer these questions.

The Douglas/Grand Boulevard neighborhood has a rich history . It was the home to some of the wealthiest and most famous Chicagoans in the distant past like Stephen A. Douglas, Marshal Fields, and Pullman. In the 20's, 30's, and 40's it put Chicago in the mouths of the world with jazz and blues, but today it is known for the largest and worst housing complex in the nation. It is a place riddled with crime and violence; a housing system so beset with problems that it was recently taken over by the Federal government (Terry: 1995). To create an exhibition that would encourage and open a dialogue among the residents of this neighborhood and with the rest of the city was the first challenge of the "Neighborhoods Project".

April 28 of this year, **"DOUGLAS / GRAND BOULEVARD: THE PAST and The Promise"** opened to the public. The community decided that it wanted to focus its message toward the young people of the community. The goal of the community elders and the Chicago Historical Society was to acquaint the youth of the neighborhood with the historical past and the significance of the symbolic name "Bronzeville: Black Metropolis". The Douglas/Grand Boulevard exhibition shows the vitality and joy of the people of the community during the 30's, 40's and 50's. It shows that in spite of restricted covenants, racism and minimal wages, the people of the Douglas/Grand Boulevard neighborhood had created a way of life that had value and meaning to them. The photographs and artifacts in the exhibition capture the spirit of the neighborhood of the time. One gets the feeling when viewing these photographs that there was a real sense of pride and community among the people.

The community elders and leaders had wanted their exhibition geared towards youth. Their great hope is that the past glory represented in the exhibit will kindle a desire in the young people of the community to take control of their own futures. The exhibition tries to make them aware that within the definition of a neighborhood having pride and taking control are major components of belonging to it. Children and families living in poverty are not used to taking charge, they are used to living with bureaucracy, disrespect and prejudice. How to encourage the young people of the community was the challenge.

The oral history project was developed. In the oral history project youth groups were asked to document and record the oral histories of the elders of the community through videos. Youth teams from the Douglas/Grand Boulevard neighborhood high schools were formed; one from each of the two high schools in the neighborhood. The oral history project was to meet three learning objectives for the young people of the community: 1) to create an intellectual exercise that would give them the past history, 2) to give them an emotional experience that would encourage them to create a vision for the future, and 3) let them learn a skill. The stories are not unlike other immigrant or migrant stories; they tell of dreams and hopes, problems and personal solutions, with the added element of the past history of "involuntary" immigration (Ogbu: 1978) or slavery. There are two videos relating the history of the neighborhood, relating the stories of the elders, memories of the past of some who still live there and others who moved away, and a third that tells the stories of young people living in the neighborhood today, their wishes for their own future and that of the place where they live. The society and culture that was created during the 20's, 30's, 40's and 50's in the Douglas/Grand Boulevard neighborhood made Chicago famous throughout the world. Intentionally or unintentionally, the exhibition fosters the development of an internal locus of control and the concept of **"Esho Funi"** or "one with the environment".

The Chicago Historical Society hopes to encourage and inform the current residents of the neighborhood so they can create a positive change within their lives and their environment; to help them recapture the spirit of the past with its sense of community, entreprenuership and self-sufficiency - in other words to become aware of the concept of **Esho Funi**. On a broader scale, the exhibition, in this "sacred space" will have an impact on all those visitors who view it; those of the neighborhood and those who are not of the neighborhood. The exhibition achieves what schools' classrooms cannot, because they lack the artifacts, reputation and the atmosphere or "sacred space".

The Chicago Historical Society worked and is still working together in co-partnership with local community leaders and organizations of all four neighborhoods to create the kind of exhibition each neighborhood community wanted as an exhibition about itself. The process has been on-going since 1993. The whole project of exhibiting the four neighborhoods should take three years to complete. Each exhibition will run for approximately six months at the Society and then will go out into the neighborhood at a designated place. In the case of the Douglas/Grand Boulevard exhibit, it will go to the Dusable Museum of African-American History in Chicago for an additional 6 months and then into a permanent place in the Douglas/Grand Boulevard neighborhood.

Visitors to the Chicago Historical Society will be able to view the artifacts from the four communities within the cultural context of the historical stories of the time as related by the labels. Visitors can view these artifacts as part of the history of the neighbors and, in a broader sense, of the city of Chicago, thus validating the value of their meaning to all residents of the city. The Historical Society was determined to fulfill the new "Mission Statement" that had been adopted in March 1989, to represent all the people of Chicago in its diversity equally, with this project says Tracy Matthews, coordinator of the project.

From the beginning, the "Neighborhood's Project" was to be an integrative one that would tackle the breakdown of bias, stereotypes and prejudice, and to encourage tolerance. All staff members of the Chicago Historical Society were encouraged to work on one of the four neighborhood projects. This project was to be a model for inclusiveness. Museum staff working together with local community volunteers were to try and achieve a relevant and meaningful exhibition for each neighborhood. The complete exhibition when finished, will have challenged the bias and stereotypes that exist within the city. The Chicago Historical Society knew that they could not allow bias and stereotypes to continue without challenging them. It was even important to this project to confront the conventional myths and stereotypes, otherwise the artifacts would have no credibility to those outside the neighborhoods.

In 1993 and 1994, the Chicago Historical Society exhibited two other significant projects challenging barriers of stereotypes and prejudice:

1) **"BRIDGES AND BOUNDARIES: African-American and American Jews;** a dialogue that attempted to show the mutual, deep-rooted psychological identities that had been framed by centuries of struggle in both groups;

2) **BECOMING AMERICAN WOMEN: The Eastern-Jewish Experience"**, an exhibition highlighting the Jewish immigrant-woman's life, showing the parallels to other immigrant experiences and the uniqueness of it. Both of these exhibitions bridged a gap in the social history of the relationships of migrant to immigrate experience in Chicago, however both could have been representative of any urban area in the United States. Thus these exhibitions transcended city history and became universal in their meaning.

The Chicago Historical Society under the guidance of the new President/Director, Douglas Greenberg who comes to the institution from academia, is establishing itself as a resource partner to be there for these communities and all communities in Chicago, to answer questions, help in training, and to help them share their histories with others.

Non-Museum Travelling Exhibitions

"Sacred Space" can be created through the exhibition itself, outside the halls of the museum. Many cultural groups, religious groups, and non-sectarian organizations are beginning to understand the influence an exhibition has on the minds of viewers (Wallis: 1994). Alexander (1978) tells us that the exhibition outside a museum is usually theme oriented and more dramatic in nature, because the viewer may see it only once, as opposed to those in a museum. Moreover, an exhibition created to define its own space, has to be more powerful in its presentation and didactic goal.

The Soka Gakkai (Value Creating Society), under the guidance of Daisaku Ikeda, has created a number of world-wide travelling exhibitions that epitomize this model of exhibitions for teaching tolerance. The goal of these exhibitions is to create "world citizens" (Ikeda: 1995) who firmly believe in and work towards peaceful coexistence based on the Buddhist belief in the dignity of humans and the environment (Esho Funi), achieved through individual commitment.

The Soka Gakkai organization was founded in japan in 1930 by Tsunesaburo Makiguchi, a primary school principal who believed children could be happy in school if they could learn things that would help them fulfill their dreams. He also felt that their dreams, could not be fulfilled if there was no peace or happiness in their environment. Makiguchi believed that both elements were necessary in a child's life to help them achieve happiness. He founded the concept of "Value Creation" in education. Creating value meant " ... full commitment to the life of the society" (Bullough: 1989). This he believed would build character, courage, and a "contributory life", not only for the students, but for the teachers. "A contributory life" says Ikeda (1995) is one in which the individual works for the happiness of others and is aware of the interrelationship between human beings and their environment. Ikeda sees value creating education as necessary to assure "true tolerance" and world peace (Ikeda: 1995). Tolerance in Nichiren Diashonin's Buddhism means acknowledging the dignity of every human life and compassion towards others (Zaitsu: 1995).

The current international president of the Soka Gakkai, Daisaku Ikeda has launched several exhibitions since the organization became an NGO with the United Nations in 1981. Daisaku Ikeda received the Humanitarian Award and Peace Medal from the United nations. He firmly believes in promoting peace and tolerance throughout the world. He sees the exhibition as a form of dialogue between Buddhist and non-Buddhist, children and adults, nation and nation based on the dignity of human life or "true tolerance".

One of the first exhibitions created by the Soka Gakkai was the "Nuclear Arms: Threat to Our World" in 1982. The exhibit was a collection of photographs and live testimonies by survivors of the Nagasaki and Hiroshima bomb explosions. It was an anti-war and anti-nuclear exhibition. Those who testified wanted to let the people of the United States know that they held no grudges for the past. This was followed in 1985 by the "World Textbook Exhibition". Over 5000 textbooks from around the world were exhibited to show the importance of education in the lives of children everywhere. In 1988, the exhibition "Thoughts on the Refugee Problems" drew attention to the suffering of refugees around the world; in 1989 "War and Peace: From a Century of war to a Century of Hope". Ann Hudson (1990) tells us " ... the exhibition is a declaration of compassion for a world threatened by war, poverty and pollution. It convincingly demonstrated the inseparability of humanity and the social, economic, and natural world we inhabit" (p.39). A major component of Soka Gakkai exhibitions is that they act as a form of dialogue. "Dialogue with Nature and Peace" was launched in 1990. This exhibition was opened in Beijing. It was also a photographic exhibit opening up a dialogue between the two countries and two peoples, China and Japan. Alexander (1978), defines exhibitions as a kind of "communication with the visitor". He also contends that exhibitions which limit themselves to photographs, videos and labels can be confusing to the visitor and are easily forgotten. This does not seem to be the case with the Soka Gakkai's exhibitions. The photographs and labels are so poignant in their depiction and message that they are not easily forgotten.

Also in 1990, the Soka Gakkai launched the "Humanity in Education" exhibition, which was a visual representation of Makiguchi's value creation theory and spotlighted the Soka School System (K - University) established by Daisaku Ikeda. In 1993 the "Ecology and Human Life" exhibition, which grew out of a smaller exhibition created for the world environmental conference in Brazil in 1993 reminds us of the interdependence of our lives with that of the environment.

These exhibitions express the Soka Gakkai's belief in the uniqueness of human life and each human being's ability to create happiness for themselves and others, thus creating value, "true democracy", dialogue, peace and "true" tolerance on the planet.

The exhibition series at the Chicago Historical Society is a dialogue between the people of the city to create "true democracy" and "true tolerance". Douglas Greenberg, President of the Chicago Historical Society described the Neighborhoods Project as a chance for the people of Chicago to dialogue. The exhibitions of the Soka Gakkai are dialogues between nations to do the same.

John Dewey wrote something similar in his major work **DEMOCRACY AND EDUCATION** (1918) when he wrote:

> "A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience. The extension in space of the number of individuals who participate in an interest so that each has to refer his own action to that of others, and to consider the action of others to give point and direction to his own, it is equivalent to the breaking down of those barriers of class, race, and national territory which kept men from perceiving the full import of their actions." (p.89)

We have reached a point in history in which multi-ethnic considerations in our historical past and present is of dire importance. We need to be aware of the importance of all ethnic groups within our own U.S. society first; secondly, in all of the Americas; and thirdly, in the world. It is a time of world community. If we are to become truly effective agents of change within our communities, we must make a concerted effort to find ways to express our inter-connectedness to each other as human beings and to our world. Exhibitions, in or out of museums that address our humanity as 'dialogues' can teach us that.

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TOPIC FOUR: Consolidating International Initiatives to Foster The Values of Tolerance and Peace

INTERNATIONAL CO-OPERATION: SISTER INSTITUTION CONCEPT IN THE DEVELOPMENT OF A TEACHER EDUCATION PROGRAMME

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Introduction and Background

In 1992 a major review of the education system of the Solomon Islands was undertaken. The review was co-ordinated by the World Bank and involved in-country participation by nine consultants from three donor countries, New Zealand, Australia and the United Kingdom. As part of this review a report on the preservice and inservice training of primary (elementary) school teachers was prepared by Lester Taylor, a New Zealand consultant. In this report Taylor recommended that the Certificate in Teaching (Primary), taught by the School of Education of the Solomon Islands College of Higher Education (SICHE), be reviewed and redeveloped to better meet the needs of primary teachers.

Included in the recommendations was that the review and redevelopment be undertaken by the staff of the School of Education itself and not by an overseas consultant. Taylor argued that within the school were staff with sufficient qualifications and experience to successfully lead the review and redevelopment process. Also recommended was that a sister institution be appointed to assist in the process. The role of the sister institution was to give support to the School of Education, provide assistance when requested and to form a working partnership with the Solomon Islands staff. The review and redevelopment process was to be led by the School of Education, not by the sister institution. The rationale for this approach, rather than to employ a consultant to write a new programme, was to ensure that the new programme not only met the needs of the student teachers but also reflected the values of the Solomon Islands and had the confidence of the teachers who would be required to implement it.

Taylor contends that much international aid in education is wasted because too little attention is paid to the values and mores of the culture to which the aid is applied. He argues that many of the lessons which have been learned by institutions and agencies in the commercial arena of international education have not been applied to aid programmes.

The concept of international education through students studying in a foreign country is hundreds of years old. For countries with a limited national tertiary education system it has been common for students to study overseas, funded through national government scholarships or aid programmes. This has been an efficient and effective method for developing countries to increase the number of people with tertiary level education.

During that phase of international co-operation, provider institutions accepted foreign students into existing programmes - programmes which had evolved within the culture of the provider country and which were specific to that culture's needs. At that time the needs of the foreign students were not taken into account.

Later a second phase began. The demand for places in tertiary education in western institutions, by foreign students, increased significantly. This increase in demand coincided with increasing financial pressure on the provider institutions as governments began to decrease funding levels. Foreign students became seen as a potential source of income. The marketing of education became commonplace. Initially the providers sold places in existing programmes, giving little attention to the needs of the foreign students. However, as more countries and institutions entered the market place, greater choice became available to foreign governments and students. As with any industry, increasing competition resulted in providers refining their products and services, and perhaps for the first time provider institutions began to consider the needs of foreign students. Changes in programme design and in pastoral care resulted. For the first time the purchaser had the real opportunity to influence what was being offered - the purchaser had a degree of control.

More recently there has been a shift from international education to the internationalization of education. While financial considerations remain very important, there is a growing realization that for both institutions and governments, the benefits of having foreign students go far beyond financial return. However they are still related to economics.

In the first academic plan of the recently established Universiti Malaysia Sarawak, the Vice Chancellor, Professor Dato Zawawi Ismail, wrote:

> "Diverse yet closely interdependent, the world has become a global village. It is not just one market place but also one business operation in which technologies have become standardised and homogenized enabling domestic companies to develop into global exporters. To succeed in an export-oriented economy, organisations must **think globally**. But global thinking requires a change in outlook, a shift in orienting mind-sets. The pre-requisite for such a shift to a global outlook is **a knowledge of other cultures."**

This statement highlights the significance of internationalized education, leaving no doubt as to its importance. All countries must internationalize education to ensure that graduates are able to think and function internationally.

Gill Parata in her 1993 address entitled "Developing International Education in New Zealand", stated:

> "... international education breaks down barriers between people and nations, and paves the way for the development of cultural, diplomatic and trade relations."

Later she asserted:

> "From whatever perspective ... if a nation in today's world neglects to educate its future workforce to be globally aware and alert, then the nation itself will become increasingly insignificant. Nations can no longer survive if they are preoccupied solely with their own identities and their own needs."

The balance between meeting a country's own needs and international awareness is the critical factor. The purpose of the internationalization of education is not to homogenise world cultures. Rather, it is to recognise and maintain cultures while providing people with the ability to work across them. There is a growing awareness by both governments and education providers of the mutual benefits of the internationalization of education. Mutual benefit is the key.

Taylor argues that the extent of mutual benefit is often not recognised by donor countries in education aid programmes. The knowledge, skills and understandings which have resulted from the growing sophistication of the commercial international situation have not yet been applied to aid programmes. This is evidenced by the large number of projects undertaken which do not result in significant beneficial change or where resultant changes are short lived.

Two factors are important here. First, there is often insufficient recognition and acceptance of the strength, skills and knowledge of the participants of the host country. This lack of recognition can result in the nationals believing that their contribution is undervalued and that they have little control over their own destiny. The disaffection and resulting lack of ownership of the outcomes of the project mitigates against a successful, long term outcome. Second, recognition of the limitations of overseas experts is essential. Critical is the acceptance that the lack of cultural understanding severely limits the ability of an overseas participant to fully comprehend a problem and therefore have confidence in their own solution.

Solomon Islands Project

Following the World Bank review of the education system of the Solomon Islands, the New Zealand government, through its bilateral aid programme, agreed to fund the review and redevelopment of the Certificate in Teaching (Primary).

A project proposal, prepared by Taylor in association with the Solomon Islands College of Higher Education, was accepted by the governments of New Zealand and Solomon Islands. The proposal incorporated the recommendations made in the original report. The Dunedin College of Education, a specialist teacher training institution in New Zealand, was appointed as the sister institution to support the School of Education of the Solomon Islands College of Higher Education during the period of the review and redevelopment.

The project incorporated the following guidelines:

1. There would be a recognition and acceptance of the skills, knowledge and strengths of the participants from the Solomon Islands.

2. There would be a recognition of the shortcomings of the New Zealand participants.

3. A genuine working partnership with shared responsibilities would be developed.

4. An organisational structure with clear lines of responsibility would be developed and agreed upon by both parties.

The programme which implemented the guidelines resulted in a true partnership and in the development of relationships which have gone beyond that of professional colleagues to genuine friendships.

The process began by agreement to formalise a sister institution relationship between the participating institutions with specific goals beyond the objectives of the funded project. These included professional development opportunities for staff, curriculum and resource sharing and possible joint research projects. This committed the donor institution to an involvement beyond the specific project and indicated genuine commitment. It was agreed that leadership of the project would be by a group of four senior people (two from each institution), to help manage the risk created by key people leaving the project team for any reason.

The on-going review and redevelopment work would be carried out in the Solomon Islands by a team of twelve staff of the School of Education. Dunedin College of Education participation would be by regular visits to the Solomon Islands but no New Zealand staff member would be based in the Solomon Islands during the project. This ensured that the programme was clearly controlled by the School of Education. The twelve Solomon Islands staff chosen by the School of Education were paired with appropriate staff from the Dunedin College. Prior to the commencement of the redevelopment work, the team of staff from the Solomon Islands visited New Zealand and spent two weeks at the Dunedin College of Education. The purposes of the visit were two fold. First was to see the sister institution and compare curriculum and programmes. Second was to meet and get to know their New Zealand counterparts, both professionally and personally.

A project advisory committee was established to give support and guidance. The advisory committee, chaired by the Head of the School of Education, had a membership drawn from a cross section of the education community in the Solomon Islands, including the School of Education, Ministry of Education, Curriculum Development Unit and school principals. There was no representative from the Dunedin College of Education, indicating that the review and redevelopment was being led by the School of Education. A review and redevelopment methodology was developed by the project leadership group. To this a timetable was agreed to for each stage of the process, resulting in a project which was to take 18 months to complete.

Finally, all approval procedures for the completed programme would follow the accepted procedures for the Solomon Islands College of Higher Education. Dunedin College of Education personnel would not be formally involved. Again, this was to ensure that the programme was seen as meeting all requirements of the Solomon Islands.

The features of the programme outlined above indicate a major difference from the norm for aid projects, i.e. a significant degree of responsibility for the success of the project lay clearly with the School of Education. While this responsibility was shared with the Dunedin College of Education it was a genuine sharing. The New Zealand Ministry of Foreign Affairs, acting for the New Zealand Government, recognised this and was prepared to accept the arrangement to the extent of agreeing to place a portion of the aid budget allocated for the project under the control of the Solomon Islands College of Higher Education. The factors of shared leadership, shared responsibility and shared budgetary control recognised the equality of the partnership. From the beginning, there was an approach from all to the project which was positive and enthusiastic.

The methodology of the project was part of the key to the success. As well as the broad features of partnership already outlined, the stages within the project also reflected partnership. The project involved the establishment of goals and objectives of the training programme, and the identification of the knowledge, skills, and values to be included. Alongside this, a profile of students entering the programme was developed. Cognisance was taken of the different entering behaviour and needs of the two major groups (school leavers and experienced, untrained teachers). From this information an "ideal" programme was developed. The current programme was analysed against this ideal programme to identify strengths and weaknesses. Financial and other resource limitations were also identified. From this information a new programme was developed, within the unchangeable operational constraints, which catered for both groups of students. As well as providing an improved programme of training, cost savings were achieved which enabled an increased number of students to be trained.

Conducting the review and redevelopment was the responsibility of the Solomon Islands staff, led by the management team. It was their task to determine the goals and objectives, and the knowledge, skills and values. The role of the New Zealand leadership was to assist in the formulation of the process to be followed, to give advice and support, and to offer solution pathways to problems, not detailed solutions.

The New Zealand members of the leadership team visited the Solomon Islands every three months. During these visits, meetings of the leadership team were held to discuss progress, solve problems and plan the next stage. Discussions were also held with the complete Solomon Islands team and assistance and support provided. Between meetings, communication was maintained by telephone and fax. On two occasions the team of twelve from the Dunedin College of Education visited the School of Education in Honiara. On the first occasion the role of the New Zealand team members was to work with their counterparts on course design in curriculum areas. The second visit was to give support on course writing. Again, between visits, communication was maintained by telephone and fax.

Over the duration of the project, an indicator of success was the change in sources of initiative. In the beginning, the Dunedin College of Education members of the management group took initiatives to keep the project moving. This involved chairing meetings, proposing strategies, preparing discussion papers and proposing solutions. As the project progressed, leadership changed with initiatives being taken by the Solomon Islands staff. For the last six months of the project the emphasis of leadership was reversed, with all meetings being chaired by Solomon Islands staff. The documents necessary to gain approval through the Academic Board of the Solomon Islands College of Higher Education were drafted and finalised by the staff of the School of Education.

Benefits have been gained by all parties involved in the project. These benefits have been at the personal, professional and community levels. For the Solomon Islands a number of gains have been achieved. These include:

1. An increase in the number of teachers being trained and an improvement in the quality of the training.

2. The increased number of teachers has helped to reduce the pool of untrained teachers in the field.

3. An improvement in school and classroom practice as a result of new teachers having improved teaching techniques and strategies when they enter teaching.

Within the School of Education of the Solomon Islands College of Higher Education, staff have benefited in the following ways:

1. Through the establishment of personal and professional relationships with staff from a similar institution, professional isolation is reduced.

2. Gained skills and knowledge in curriculum development within the Solomon Islands culture.

3. Gained practice and experience in programme development and evaluation.
   Of particular importance is the ownership of the revised programme by the staff of the School of Education. This is in contrast to previous experience where a programme written by a consultant is seen as "imported" and not reflecting the culture or needs of the Solomon Islands. Although local counterparts may have been working within their project, their role was a secondary one.

Finally, there were significant benefits gained by Dunedin College of Education as well. These include:

1. Strengthening one's knowledge and understanding of educational philosophies through discussions with colleagues who worked within a different culture, with different values and mores.

2. Developing cultural understanding and learning how aspects of culture impact on learning, classroom practice and educational objectives.

3. Applying this better understanding of the effect of cultures on learning and teaching strategies to teacher training programmes in New Zealand, a society which is rapidly increasing in cultural diversity.

Summary

This paper describes an education aid project for the Solomon Islands which attempted to capitalise on the strengths of the local personnel. It was important to maintain the integrity of all participants, incorporate local knowledge and ensure that cultural values and mores were addressed to develop local solutions to local problems.

Assistance was provided by a sister institution in New Zealand. Leadership, responsibility, accountability and financial management were shared. Methodologies were agreed to at the beginning of the project which ensured a collegial partnership developed.

The outcome has been a project which was completed on time and within budget. A revised programme of training has been developed which better meets the needs of the students as they prepare for teaching and which has resulted in cost savings enabling more students to be trained.

The sister institution relationship has continued beyond the life of the project with on-going contact between staff from the two institutions. Notable is the professional development opportunities gained by staff from both institutions. While the New Zealand government provided the funding for the project as part of its bilateral aid programme to the Solomon Islands, the project has been of mutual benefit to both countries. This mutual benefit has been recognised by funding being continued for two years, under New Zealand Bilateral Aid, as a "Continuing Links" project. This enables the Dunedin College of Education to provide support during the implementation of the revised Certificate of Teaching (Primary) programme, and of its evaluation.

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THE PHILIPPINE NORMAL UNIVERSITY : A MODEL UNESCO ASP SCHOOL IN PROMOTING PEACE AND INTERNATIONAL UNDERSTANDING

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The Philippines, just like other peace-loving nations, opt for non-violent resolution of conflict. We Filipinos had ably shown this learning to democracy and preservation of human rights to the world by way of people power. Indeed, democracy has not lost its romance after the February 1986 EDSA Revolution. We have even institutionalized peace and human rights at the Philippine Normal University (PNU) by the creation of Peace and World Order Studies Unit.

The Peace and World Order Studies Unit (PWOSU) is a special unit of the Social Science Department tasked to promote global and peace education in the PNU. It was approved by the PNU Board of Trustees under BOT Resolution No. 2028 on June 27, 1990 as a permanent unit of the then, School of Social Sciences.

The creation of FWOSU is in line with the PNU's thrusts to promote progressive leadership in education that is responsive to the needs and requirements of the 21st century. Thus PWOSU commits itself to an upgraded form of political and citizenship education which is global in outlook, human value-centered, problem solving and futurist. Furthermore, it endeavors to cover content areas which are the most critical concern facing the world community today such as peace, education for democracy, human rights and gender equality, ecological balance and intercultural understanding. These concerns have found their way through the formal and informal curriculum of the PNU. Formally, these principles, concepts and values are integrated in the various courses or taught as separate courses, particularly in the Graduate level. Hence, courses such as Women's Studies and Global Education have found their place in the curriculum. The task of PWOSU along this line is to develop specific approaches and methodologies for teaching these peace and global values/concepts either as a separate course or integrated with existing courses.

An alternative mode for Peace and Global Education was established by PWOSU through the three sub-organizations concentrating on the study of specific issues such as gender issues or URDUJA Women's Group, Human Rights for Amnesty International (AI) Education for Freedom (EFF) group and Literacy and Intercultural understanding for the UNESCO Club. Through these sub-groups FWOSU has embarked on three major thrusts to develop lifelong commitment to peace and democracy. These are a) consciousness-raising activities, b) education for peace and democracy and c) organizing workshops and conferences to train the teachers in the field. Modules for intercultural awareness, gender sensitivity and human rights education were developed and tried out to assist teachers to carry out the goals of PWOSU. Students were also trained to conduct workshops to enable them to develop strategies for teaching and process group sensitivity, let alone commitment to the promotion of respect for human rights, gender equality and intercultural understanding. Through the supports of Amnesty International, student leaders wrote a book "Shopping List of Strategies in Teaching Human Rights". UNESCO Club likewise plan, conduct and evaluate activities in observance of international days like International Literacy Day and Human Rights Day etc.

Five projects worth mentioning to highlight PNU role in pioneering innovative approaches in peace and global education are:

Education for Democracy and the non-violent resolution of conflict (materials published in French by UNESCO, Jan. 1993; the English version is being printed);

Development of Prototype Literacy Materials (a means of making the Philippines globally competitive economically);

Integration of cultural diversity in the curriculum (preparation for 1995 an International Year of Tolerance);

Preparation of cultural literacy materials for Asians including the booklet "Come and visit Philippine" written by high school students.

Participation in an international research project "What Education For What Citizenship". Teachers, students and parents will respond to a survey questionnaire before a case study on citizenship education and its implications to the curriculum on teacher education will be made.

Students active in UNESCO Clubs were also sent as UNESCO ASP representatives to international conferences and workcamps in Indonesia, South Korea and Thailand. In the near future exchange of students and teachers under the school, twinning program is being arranged with Germany, Thailand and South Korea.

Linkages and networking activities were established with professional non-governmental organizations here and abroad such as: Global Education Associates (GEA), World Council for Curriculum and Instruction (WCCI), World Future Studies Federation (WFSF), Pac Christie International Network for Global Education (INGE), Ecology Link (ECOLINK) and Philippine Council for Peace and Global Education (PCPGE) and International Council on Education for Teaching (ICET).

Prof . Felicia Yeban and Rita M. Bumanglag coordinate the activities of the said unit. For further inquiries on their training program write PWOSU, Philippine Normal University, Taft Avenue, Manila, Tel. No.: 47-47-68.

EDUCATING FOR PEACE: OVERVIEW OF ESSENTIAL LEARNING

KNOWLEDGE

Comprehensive Scope Of Peace
Broad Headings

Peace
Conflict
Justice
Power
Gender
Race
Ecology
Development
Futures

Some Key Concepts

- Negative/Positive Peace
- Personal/Interpersonal/Inter group
- Peace-Building and International Peace
- Interdependence
- Planetary Stewardship
- Sustainable Development
- Scarcity
- Diversity
- Solidarity
- Anticipated and Preferred Futures

SKILLS

1. Communication skills
2. Thinking skills
    a. reflection
    b. exploring multiple perspective
    c. critical thinking
    d. social analysis & problem solving
3. Imagination
    a. envisioning alternative futures
    b. positive futures
    c. scenario building
    d. values clarification
4. Group management and leadership skills
    a. conflict resolution
5. Library and research skills

VALUES

Dignity and worth of the Human resources
Non-violence
Economic Equity/Welfare
Social Justice
Ecological Concern
Democratic Participation
Promotion of Cultural Diversity
Moral Empathy (e.g. sensitive and compassion
Commitment to Action
Global Solidarity
Openness to growth and change
Hope in the pursuit of more peaceful futures
Tolerance

PART V: C.Y. TUNG FORUM ON THE INTERDEPENDENCE OF BUSINESS AND HIGHER EDUCATION

INTERDEPENDENCE OF HIGHER EDUCATION AND BUSINESS IN THE CONTEXT OF BRUNEI DARUSSALAM

Dato Paduka Hj. Abdul Razak bin Hj. Mohammad
Brunei Darussalam

The Chairman, Dr. Ed. Cain; the President of PGGMB; Permanent Secretary of the Ministry of Education; Professor Nelly Aleotti Maia, President of ICET; members of the Teachers' Organization; ladies and gentlemen.

I am delighted and feel honoured to be invited to address this gathering of distinguished scholars. I am going to divert a little from the main topic for a moment to relate to you how our University was conceived. I was fortunate enough to be one of several officers in the Ministry of Education to be involved in the initial planning and later the setting up of the University.

The idea of a national university was proposed as far back as 1977 but the idea of a Malay medium university was unimplementable because of the lack of academic staff, insufficient books and perhaps even insufficient students. It was not until 1984 this idea resurfaced and believe it or not, it started in the canteen of the Cardiff College, University of Wales. A group of us were having lunch with the University College Administration. At that time the University College was considering an offer from a private group to run a B.Ed. degree programme in Cyprus. This gave us the idea and later the courage to start an off-shore B.Ed. programme at Brunei Darussalam's Teachers' College which later became the Institute of Sultan Hassanal Bolkiah. We spiced the University of Wales' B.Ed. programme with local content. Because of the success of this programme, His Excellency the Minister of Education decided to start our own university in 1985.

The question then was what sort of university would we want? It was suggested and later decided that the university must meet the needs of the public sector, e.g. teachers with a B.Ed., or B.A. degree, administrators and policy makers through the Administrative and Public Policy programme. At the same time it must also meet the needs of the private sector because the government then had decided to diversity its economy, which was strongly oil and gas based, to other forms of economic activities as well. At the same time the setting up of the financial centre, Brunei Investment Agency (BIA) needs more graduates to operate the business empire. With this objective, our University has the mandate to offer a degree in management and financial management.

Brunei must go into a service industry away from manufacturing and large scale agricultural ventures. Thus Universiti Brunei Darussalam was born with a strong alignment for business.

The next question asked was what should be the medium of instruction for our University and other institutions of tertiary education? The failure of the proposed Malay medium university was not in any way reflected in the setting up of this University. The decision to make English as the medium of instruction is because of the small population base and we need to be pragmatic in that sense. The introduction of the bi-lingual education policy, which was mentioned by His Excellency the Minister of Education, is a pragmatic model. The use of English is for the survival of our nation. Bi-lingual in the Brunei context is Malay/English or Malay/Arabic. Arabic is necessary for reading and understanding the Koran. English is the language of business, diplomacy, law and technology. English thus enables Bruneians to survive anywhere in the world where the language is used.

The other question is what sort of an administrator the head of the University should be? Personally, I feel that he could no longer be like the traditional head who is more for pursuit and search for knowledge right up to its frontier. He faces no budget problems. The Government, because of its social responsibilities, put up money without many questions asked. However, it may not be so to-day and the Government is demanding more accountability for its dollars and cents. The Government is concerned more with competent ways, especially to deal with education, welfare, medicare and to set up missions abroad and so he is no longer the traditional administrator but a business person and an entrepreneur. He is a marketing man with a business slant; he has to balance books and be good at public relations. He must have the skills to get the donors, contributors and Government officials to be on his side. On top of that, he has to sell his programmes, to produce quality products, that is, the graduates. Some may not like to call them products, but believed it or not, we have to raise funds not only from the Government but also donors and to some extent, from student fees. We must have funds available to have quality academic staff, to buy up-to-date equipment, to increase resources and to fund staff training and research programmes. As a businessman he must be product conscious and furthermore, he must be careful to balance training and research needs.

Another question then is whether he should go all the way in training to meet the manpower needs of the nation? If he goes strongly into training his institution would likely to be branded as no different from any other training institution whose training programmes, for example, Information Technology, could well become obsolete so quickly, and so are the graduates. Therefore we do research to fulfill the expectations of society from institutions of higher learning but funds for research are marginal. If contributors especially from the private sector, were to give research grants, they would also dictate the agenda of studies. Only a successful businessman with entrepreneural skills would provide finance to persue research to it successful end.

Now as a head, he has to be concerned with overheads. The university must be responsive to new approaches and new methods. He has also to be conscious of aspirating the cost of running the institution and make decisions on whether to offer courses of marginal demands, maintenance of buildings and equipment, increase overheads, staff training and retraining. Introduction of new courses and equipment could become a financial problem. He could increase existing course fee, but it might not be a good idea.

Like any businessman, he has to look at the system - the integrated delivery system such as the greater use of the distance education mode, which makes more use of hi-tech equipment like video, video-conferencing vis-a-vis greater use of software and the internet. This form of education is still education and with the use of hi-tech delivery systems, it could be the answer to the lowering of the cost of delivery and yet maintaining the quality of education. But would society and employers accept the distance education qualifications of their prospective employees?

I would like to conclude that the person who heads the University, that is the Vice-Chancellor, must have the entrepreneural skills in order to make his institution survive. I believe that one day, someone like Awang Hj. Idris, a highly successful businessman, may head the Unviersity, rather than someone who comes from an institution where business consciousness is not so evident.

Thank you very much, ladies and gentlemen.

INTERDEPENDENCE OF HIGHER EDUCATION AND BUSINESS IN THE CONTEXT OF BRUNEI DARUSSALAM

Haji Idris bin Haji Abas,
Brunei Darussalam

Following Indonesia's economic performance for the past decade, deregulation of industries has helped the country to diversify from the oil and gas industry to other industries, such as manufacturing, trading, hotel and restaurant, banking and financial services. *Fortune* Magazine featured a cover story on "Indonesia on the Move - It's Asia's Next Big Growth Market." But one of the challenges Indonesia has to face is, as *World Executive's Digest* has put it, "to eliminate the country's shortage of local managers." It is a shortage that threatens the country's long-term growth prospects. For companies to continue expanding, they need to tap technicians and managers from foreign countries, such as India, Japan, Korea, Taiwan, the Philippines, the United States, Britain and Australia.

Isn't this becoming a familiar scenario in Brunei Darussalam? Because of the limited human resources we have, we employ expertise from our neighbouring countries, near and far. Management development in Brunei Darussalam may not have been given enough attention. This is where the education system can concentrate - by offering more courses and taking more students. In the near future, Brunei Darussalam will require more managers with specialised knowledge and interpersonal skills.

As Napoleon Hill pointed out in his famous book, *Think and Grow Rich*, the most dependable sources of knowledge are:

1. One's own experience and education
2. Experience and education available through cooperation with others
3. Colleges and Universities
4. Public libraries
5. Special training courses.

In Brunei Darussalam, this is particularly important for future generations. Although the oil and gas industry has been kind to us to date, it remains based on finite resources and therefore cannot be depended upon indefinitely.

Specific, goal-related Human Resources Development is vital to ensure continued prosperity for our nations. So many of today's youth have vague (if any) idea of the direction of their future careers. And these people cannot be held collectively accountable for the lack of decision-making. For anyone to make intelligent decisions, they need firstly, sufficient knowledge of their own strengths and weaknesses and secondly, knowledge of the subject matter. The latter is being addressed by the private sector representatives who, from time to time, give lectures to these students regarding specific career choices.

This practice has noble intentions and obviously provides some benefit. However, it is not enough. A comprehensive and coordinated scheme of management training requires immediate implementation. By introducing management training into the syllabuses of the University and schools, it may reach a wide range of the future leaders of this country.

Many developed western countries are choosing to move manufacturing activities away from the headquarters, which could then specialise on the financial management side of business. I believe Switzerland is a prime example of this attitude. With few natural resources to speak of, Switzerland has become a world money market centre. How did this come about? By smart use of knowledge and information. In this "Information Age" the control and management of information has become paramount in the quest for success, financial or otherwise. As Brunei Darussalam is lacking in manpower resources, it would be most advantageous to emulate the success of Switzerland, and position itself as the Financial Centre of ASEAN. We need to set specific achievable goals, develop definite plans to achieve these goals and implement the plans without delay. Many other countries would like to have such a position of power. Therefore, it is imperative that Brunei Daussalam takes the initiative and act immediately.

There are existing examples, good examples, of successful courses of management training in various fields throughout the world. The Japanese have shown the world what is possible. By adopting work initiatives from an influential competitor and developing those policies far beyond the standard achieved by the originator, Japan has become a world leader in technological research, development and manufacturing.

This has worked well in Japan and I believe it could also work in Brunei Darussalam, although I propose a slightly different emphasis. Returning to the Switzerland analogy, one admirable policy I have seen used to great effect is the collaboration of universities with the private sector. Working together ensures that the universities remain "in-touch" with market forces and the private sector remains aware of current and future possibilities in their respective fields, e.g., Science Park in the United Kingdom.

In the field of providing professional services, such as architectural, engineering, surveying, accounting, medicine and law, formal education and professional qualification are necessary before one can start a practice. In this case, universities play an important role of providing formal education and professional firms provide necessary on-the-job training required prior to obtaining the professional qualification. This is where a strong integration of education and training is essential. Coordinated initiatives between education authorities, and professional institutions and private sector representatives may benefit many individuals and, I predict, the entire nation.

I want to re-emphasise the importance of collaborative efforts between education authorities and market forces. There are also numerous documented examples of successful men with little formal education (Henry Ford is one of the most notable examples). I believe the message of such examples is **not** that education is unimportant, but rather that the skill to effectively deploy and utilise information and knowledge is at least as important as gaining knowledge. Henry Ford did not require integral knowledge of every aspect of a car's ignition system, or fuel system or steering mechanism. He employed people with such specialist knowledge. What Mr Ford did well was to employ and motivate, set goals and make definite plans.

These are not easy attributes to learn at any time, but they are impossible to learn if not recognised or taught.

There are, of course, examples of successful Bruneians who have had these attributes. And tonight I would like to tell you about two such men.

Firstly, Dato Paduka Hj Abdul Hapidz.

Dato started out as a self operator/owner of a single truck and turned his business into a giant transport company. Recognising the benefits of diversification, Dato ventured into Property Development and his company, Abdul Razak Holdings, is now one of the major developers in Brunei Darussalam, with many prestigious projects to its credit - not the least being the Centre Point Development, with which you will be familiar. Like Henry Ford, Dato engages experts to manage certain aspects of his company.

And secondly, Hj Abu Bakar.

Haji Bakar started a small canteen operation to get to know people from all walks of life. His "people-oriented" approach proved successful when he took his father's backyard furniture company and turned it into the powerful ATH group of companies. By taking advantage of the latest technology development, seizing opportunities such as joint-ventures, not fearing failure and remaining true to his principles, Hj Abu Bakar has excelled.

These two examples serve to represent a group of innovative Bruneian businessmen, who have succeeded far beyond most people's dreams.

With a small, but increasingly highly-educated population, Brunei Darussalam could benefit immeasurably by implementing initiatives along the lines I have outlined. In conclusion, I wish to re-emphasise the urgency of this action.

> The first step, to set specific goals, must be taken immediately.
> No definite plan or implementation procedure can be effective
> until specific goals are established.

The time to act is **NOW!**

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